The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, JANUARY 11, 1851.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for January.

12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

FEBRUARY.

2. Purification of the Blessed Virgin Mary, and Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

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In the City of New-York, and its vicinity.

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Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
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Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. John G., 49 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
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Bourne, Rev. Rowland H., 40 West 21st st.
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Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
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Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.
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Poetry.

For the Churchman.

"The Disciple whom Jesus loved."

Gospel for St. John's Day.

"Disciple whom bless'd Jesus loved"—
Did Jesus love but one?
Had none of all His followers proved,
His kindness but Saint John?

Yes, all His own to Him were dear;
He loved them to the end:
But, though He love to all did bear,
Yet Jesus had a *friend.*

Not Jesus the false maxims gave
(Philanthropy refined,)
That we a friend should never have,
But love alike mankind.

Love's purest strains forever will
Best influence extend,
While sending forth each separate rill
To country, kindred, friend.

Though *all,* with wide extending grasp,
Our love should comprehend,
Yet love, which thus a world would clasp,
Is not like love of *friend;*

A friend, who all our joys doth share,
The partner of our grief,
Whose bosom buries all our care,
The burdened soul's relief.

While others we may more admire,
(As oft admire we must,)
Oh what we in a friend require,
Is sympathy and trust.

Such sympathy and friendlike faith,
Knew Jesus in Saint John,
When, with His dying breath, He cried,
"Mother, behold thy son."

Z.

Selected Matter.

From the Richmond Christian Advocate.

Two Letters on "Baptismal Regeneration."

REV. AND DEAR SIR,—The issue for the 20th of June last, containing my note to the Rev. Mr. Field, with the interrogatories you addressed me, in the form of a short editorial, reached me, I regret to say, while I was confined to a bed of sickness. With the exception of a few days I have been absent from home ever since. Begging you to accept my apology, I seize the first moment of leisure upon my return to reply to you; and I do so the more heartily, as you assure me the interrogatories are not addressed to me in the spirit of controversy; thanking you, first of all, for the insertion of my note, and thanking the Rev. Mr. Field also, for the kind and generous note he privately addressed me.

You ask me, what I mean by "Baptismal Regeneration?" What is the precise language in which Wesley taught the doctrine? And by what Church "of the Wesleyan type," has it been received and taught?

1. I am not aware that the term was understood, in more senses than one, either by the Fathers of the Primitive Church, or by the writers of the early English, or the Reformed Continental Churches. But whatever variety of meanings the usage of modern theologians may authorize, I unhesitatingly reply, that, by "Baptismal Regeneration," I mean a change which is not only *formal,* but also *substantial*—a change which is not only *external,* as regards our relation to the Church; but also *internal,* both as regards our relation to God, as well as our relation to the Church, which, spiritually considered, is the "Body" of his Son, Jesus Christ. And such I conceive to be the sense in which Wesley used the term.

2. As it respects the "precise language" in which Wesley taught the doctrine, I beg to refer to a number of passages scattered through his Miscellaneous Works, but particularly to his short Tract upon Baptism—in which the *general* doctrine is so pithily and ably stated. I know it is said that this Tract is the production of his earlier years, and that he subsequently repudiated the doctrine. But what proof is there?—Nothing, so far as I am informed, but the *dictum* of Bishop Emory. This surely is not sufficient, high as the Bishop may be as authority upon other points. For I hold it fair to *presume,* at least, that an author's views remain unchanged, until he either publishes a *recantation,* or does some other act so *significant,* in its nature, as to *rebut* the presumption. Neither fact exists, in the case of Wesley. But, as a further and still stronger proof, in support of the proposition, *that Wesley lived and died* a believer in the Baptismal *Regeneration of Infants*—the case I am discussing, and the same as the one decided by the Court of Arches—I refer, with confidence, to his "SERMON ON THE NEW BIRTH," revised and published by him shortly before his death, and subsequently re-published by the Church press at New York. [illegible] cuse me if I say *I think the proof is conclusive.* "There may be," says he, "the *outward* sign, where there is not the *inward* grace. I do not now speak with regard to infants; it is certain our Church" (meaning the Church of England) "supposes that all who are baptized in their infancy, are at the same time born again; and it is allowed that the whole office for the baptism of infants, proceeds upon this supposition." A slight examination of the sermon (to say nothing of the perspicuity of the extract itself,) will also show that he is speaking of "Regeneration," or the "New Birth," not in a technical, as opposed to a substantial sense, but in the real, living sense of the term. And that, when he speaks of his Church, he believes the doctrine himself, is, I respectfully submit, very plain. To suppose him under a pledge, with all the solemn sanctions of his ordination vow, to teach the doctrines of the English Church, without a belief in those doctrines, would imply that he was guilty not only of a sin, but of the highest sort of ecclesiastical knavery!

3. If I am right in supposing the above named sermon to form a part of the "FOUR VOLUMES," or if I know anything in relation to the POLL DEED, or the PRINCIPLES upon which the English Conference is organized, it would seem (taking the strict legal DOCTRINAL standard as the test) that the English Methodist Church has "received and taught" the doctrine of Baptismal Regeneration. She is most assuredly pledged to do so. "THE FOUR VOLUMES OF WESLEY'S SERMONS" are as much a part of her creed as any of the "TWENTY-FOUR ARTICLES" are a part of the Creed of our own Church. And I have already shown, I trust, that the doctrine in question is clearly taught in these sermons.—Such, undoubtedly, is the *animus* of the extract already taken from the sermon on the NEW BIRTH. On the other hand, it is but fair to say, I do not think the doctrine is *expressly* taught, in the ARTICLES OR FORMULÆ of the Methodist Episcopal Church. Wesley, a believer in the doctrine, and the framer of the American Articles, did not deem it proper, in laying the foundation of an independent Church on this Continent, to bind the conscience of her ministers by a *positive* regulation or formal creed upon this point. In other words, he intended (so far as strict Articles were concerned) to leave the question to the decisions of private or *individual* judgment—to place it, in short, in this country, where the JUDICIAL COMMITTEE of the Queen's Privy Council have lately placed it in England—that is in the category of *individual* opinions—within the limits of which the Church does not claim the right directly to interfere. So much then I admit—and such I take to be the whole extent of the argument in favor of those who deny the doctrine. But while the Church does not *expressly* speak—while she permits opposite views, and so far treats it as an *open question*—there is much, it strikes me, in the history of the Church, which cannot fail to arrest the attention of the thoughtful and candid—much to warrant the *individual* opinion, that, if the Church speaks at all, she speaks not against, but in favor of the doctrine. 1. Our Church Article speaks of the Sacraments) and Baptism is as much a sacrament as the Lord's Supper) as something more than a mere sign—as an instrumentality. The very notion indeed of a *sign* implies something that is *signified.* Nor is infant Baptism excluded from the general definition of the sacraments. 2. The framer of the Article, as I have already said, was a believer in the unconditional efficiency of Baptism in the case of infants—*unconditional,* if he believed in it at all. Otherwise, Wesley would have ceased to be Wesley, by becoming Calvin. 3. The Sermon on the New Birth, and the Tract upon Baptism have again and again been published under the presumed if not positive authority of the Church, and have never been repudiated. But enough of this. Pardon my lengthy note. Yours, &c

G. L. L. DAVIS.

Baltimore, August 16, 1850.

Baltimore, Sept. 7, 1860.

Rev. and Dear Sir.—As the subject of Baptismal Regeneration, in the case of infants, is a question which now stirs, to its depths, the mind of Protestant Christendom, I am sure you will excuse the anxiety I feel to arrive at a right understanding of the views of Wesley. To the million of Methodists upon this continent, to the disciples of this truly great and good man, in both hemispheres, the inquiry, if fairly conducted, cannot fail to be deeply interesting. I have always thought that he occupied, even as a historical person, a deservedly high position. If England produced a Cranmer in the sixteenth century, she produced also a Wesley in the eighteenth.

If the object of the former was to revive the teaching of the *primitive* Church, that of the latter was to give a fuller, broader, deeper, and more lively interpretation to the doctrines of the *English* Church. If the one deserves a place in the front rank of religious reformers, so also does the other. But with those who professedly adopt the teaching of the latter, his views upon the question under consideration necessarily assume a highly *authoritative* character. It may, therefore, be proper to go, with your permission, a little further into the inquiry. In doing this, however, you will permit me to thank you for the publication of my first and second notes, as well as for the fairness with which you have stated my position, in your editorial remarks of the 29th ultimo—a course of procedure, on your part so liberal in the one case, so just in the other, and withal so strongly in contrast with the prevailing tone of the periodic press, both of our Churches and of our States, where *one-sided* views in theology and politics are so rife on the one hand, and there is such a dearth of strict controversial fairness on the other, that I should do violence to my feelings did I not express to you my sense of obligation on the two-fold account.

Nor do I mean to pay you an empty compliment, when I say, the *historical* weakness of the proposition, that Wesley ceased to hold the doctrine of Baptismal Regeneration, in the case of infants, is surpassed only by the skill with which you defend that proposition. And, while my respect for you will render it an agreeable task to reply to each of the propositions in defence of your main proposition, you will readily understand how *weak* I conceive the leading proposition itself to be, if I venture to add, I should be perfectly willing to submit to the judgment of an historical tribunal, the whole of this question, in all its breadth, with the ten propositions on your side, and one only in addition on my own. But let me first reply to your propositions. You say: (1.) "That Wesley never teaches baptism as of *necessity* to the new birth"—(2.) That "he never prescribes it as a *means* of regeneration"—(3.) That "he never presents the fact of baptism as a *proof* of regeneration"—(4.) That "he never presents it as a *mark* of the new birth"—(5.) That "he expressly declares that baptism is *not* the new birth"—(6.) That "he always connects justification *with* regeneration, and not through the agency or instrumentality of water baptism, [illegible] nection with faith"—(7.) That "he never teaches baptismal regeneration as a distinct, independent, vital, or even important doctrine of religion"—(8.) That "he never attempts to show that baptismal regeneration is a doctrine taught and supported by the Word of God"—(9.) That "taking the known, well defined, and constantly avowed doctrines of Wesley on the subjects of repentance, faith, justification, regeneration, the work and witness of the Spirit, the means of grace, the marks of the new birth, the nature and means of holiness, &c., &c., we shall find it impossible to make them quadrate with what" I "affirm as the sense in which Wesley held baptismal regeneration"—(10.) That "we cannot but regard it as a significant fact, that if Mr. Wesley continued, to the closing period of his life, a believer in baptismal regeneration, he did not make some provision for *such* regeneration of the thousands of souls, infant and adult, who looked to him, under God, for the means of grace and salvation." Here are the ten propositions. And, at the risk of giving undue length to this communication, or otherwise leaving too little room for my reply, I have stated them, in your own order and as far as possible in your own language, aiming thereby to present them fairly and fully before our readers; but hoping it will also be observed that these propositions are preceded by a frank, unequivocal admission, upon your own part, that as late as the year 1756, Wesley DID hold the doctrine of baptismal Regeneration. It will be further observed, that if you have quoted no distinct language of Wesley *formally revoking or recanting* his published opinion. Nor have you referred to any distinct act or saying of Wesley, which, *singly considered,* is so "significant" in its nature, or so conclusive in its logic, as to be *equivalent* to a direct, formal revocation of his views. I say this in strict candor, and in perfectly good faith. Such seems to me to be the fair logical value of your propositions, *taken separately,* I mean—whatever may be the logical equivalent of the ten propositions taken together. But further: it strikes me, that in many of your propositions, and in most of your extracts, you overlook a leading distinction.—The question is, not whether Wesley held the doctrine, with regard to adults? but whether he held it in the case of infants? This is the question. It is the question stated in my first, and briefly discussed (with reference to Wesley's views) in my second note. It is the question decided by the Court of Arches—the question which now agitates the Protestant Episcopal Church in this country—and one which, I was about to say, is shaking Protestant Christendom to its centre. But take, for example, your quotations from Wesley, under your 6th, 7th, 8th and 9th propositions, including also a part of your fifth; and look again at the text. I think you will find, in these cases, that he is speaking not only *to* adults, but *of* them.* Indeed, he generally speaks of them, both in the places above quoted, as well as in others. In some parts of his writings he refers to them expressly; in others, tacitly. In one of your remarks, you seem, in fact, to admit as much. See prop. 5th. The general rule seems to include adults; the "exception" includes the case of infants. And when he does not *expressly* mention the case of the latter, he refers to the former. Such, at least, I humbly apprehend, is the true canon of interpretation, applicable to his writings upon the subject, under all the enlightened views of modern science, and with all the helps and appliances of the day. If I am right in this impression, (and I do not wish to speak dogmatically,) then your propositions, Nos. 6, 7, 8 and 9, (with a large part of No. 5,) fall to the ground. With regard to prop. 4th, I beg simply to suggest, that there is some difference between the "*mark*" of a thing, and the *means* or agent of a thing; although I will add, that Wesley is undoubtedly speaking here also of adults. Nor do I contend, nor did Wesley contend, that baptism in *such* cases ever works regeneration, unless it be "*rightly*" received. The same remarks are applicable, I think, to your *third* proposition. None but Calvinists of the most rigid school, *deny* the possibility of falling from grace! In reply to your second proposition, allow me to say, Wesley "prescribes baptism" as a *means* of grace, but not as a "*usual*" means—not as a *periodical* means, either daily, weekly, monthly or yearly, like prayer or the Lord's supper—the latter of which he advised his people to take once a week—constantly, if they could obtain it. In reply to your fifth proposition, or so much of it as I have not yet touched upon, you will permit me to suggest that there is a difference between a thing, and the *means* by which a thing is wrought.

In reply to your first proposition, I beg to say, that "*necessity*" is a term somewhat equivocal. But I deny that the Church of England teaches, or that Wesley EVER taught the doctrine of infant damnation, *nisi* infant baptism. Proposition 10th (which I must not omit,) is easily answered by a reference to the well known fact, that Wesley, to the day of his death, opposed a separation of the "Societies" from the English CHURCH; and always taught them to receive both Sacraments from her ministers; nor did he violate her order or discipline, when he took steps for the organization of an INDEPENDENT Church upon this Continent. In taking leave of these ten propositions, you will permit me to add, that I pretend not to say *exactly* how highly important he regarded the doctrine in question. Certain it is, (as I have already admitted and asserted in my last note,) that he did not deem it proper to bind the conscience of the American Methodist Episcopal Church, by making it the express subject-matter of a Church Article. But it is certain, that Wesley HELD it himself—without, however, ever intending that it should take the place of prayer and piety in the after life of any one. Nor does his omission (even assuming, he omitted) to assign it a precise rank in the scale of Revealed Truth, warrant the inference that he repudiated it. The whole argument then, embraced in the ten propositions, in support of the main proposition, that Wesley *ceased* to hold the Doctrine of Baptismal Regeneration in the case of Infants, seems at best, to be an argument of indirect facts, sayings and circumstances, and not an argument of *direct* proofs. Whether the whole fairly summed up, is sufficient to overthrow the *presumption* which naturally exists (in the case of any author against a change of his published opinion, *in the absence of an express revocation,*) it remains now for our readers to decide. But supposing all my reasoning thus far is unsound, there is a fact which I think will clinch the whole question; and which I beg now to state, *by way of direct proof,* in support of my own position, and in the form of a single, independent proposition. It is clearly in evidence, *that the tract upon Baptism was revised shortly before Wesley's death, and revised moreover, by his own hand; and although it was not published till after his death, in the exact form, which, I assert, is the form in which it is published in the Edition recognized by the Church as the Standard American Edition.* A few facts will establish this proposition: There are four noted Editions of Wesley's Works—the Edition of 1771—that of 1809—the London Edition of 1831—and the first American complete Edition. The Edition of 1771 was revised by Wesley himself. And in his Preface to it he says, "*I present to serious and candid men, my latest and maturest thoughts, agreeable, I hope, to reason, Scripture, and Christian Antiquity.*" The printer, it is true, was guilty of great bungling. But, in the copy reserved for himself, Mr. Wesley "*corrected the whole with his own hand.*" And the corrections contained in this copy were introduced into the London Edition of 1831, and into the American Edition. The last mentioned is the *stereotyped* * Edition. And in the "Tract" of this Edition, the Doctrine is clearly taught—as clearly taught as it is in the Tract of 1756,† which is but the original Edition of the same "Treatise." And, at this point, I think the historical question is settled. I say nothing now of the clear, strong, and in my poor judgment, *conclusive* argument drawn, in my last note, from a short extract from WESLEY'S "SERMON UPON THE NEW BIRTH;" but simply remark, in concluding this part of my communication, that if you will point out the place, time and language, in which he repudiated, not the *Calvinistic* construction of any Article of the English Church, but the Article *itself*—or show me the principle by which a minister of Christ can *pledge* himself to teach the doctrines of a particular Church *without* believing those doctrines, and can remain in her communion *without* forfeiting his right to the respect of mankind—then I will promise you to abandon the whole of that branch of the argument!!

I hold, (nor will it, I presume, be denied, by any but a disciple of Fox,) that Christianity has *two* sides. It has an *objective* side, as well as a *subjective* side. I am not now discussing the question whether the doctrine of Baptismal Regeneration, in the case of Infants, is supported by the Scriptures? This question I should be happy to discuss [in acceptance of your proposal] when the question between us is settled. But at present, I merely repeat [what I take to be a truism] that Christianity has a *form* as well as a *substance;* and that it would be going in the face of truth to deny or ignore the existence of either as an element of the system. In the age of Wesley, the minds of men were much perverted. Christianity, in its *two-fold* aspect, was doubtless taught, to some extent, by other ministers of the English Church. But the prevailing view of Christianity *was chiefly, if not altogether, one-sided.* The side then uppermost in the living mind of the Church, was the *formal* side of the system. This fact is important. It directly bears upon all that goes before in this discussion. *It constitutes a key* to most of the writings of the noble Reformer, whose views I have been examining. Christianity, as a *subjective* system, if not then totally denied, was, in a great majority of cases, practically ignored. Hence the character of the topics which he *most frequently* urged upon the attention of his age. But now a change has come over the Theological mind of England and this country. The *subjective* side is uppermost, while the *objective,* is tending downward.—Hence the difference *in relative position,* between original Wesleyanism on the one hand, and modern Methodism on the other. And hence the danger to the latter. I throw out this general view for what it is worth. Yours, &c.,

G. L. L. DAVIS.

P. S. Since the date of the above communication, I have received your Editorial of the 5th instant, in reply to another part of my second note. I regret, that in two particulars, you are not quite as careful in stating my position, as you were in your Editorial of the 29th ultimo. The "PRINCIPLES," of which I spoke, have no *exclusive* reference to the "POLL-DEED," or to the DEEDS OF TRUST, or even to the MINUTE of the Conference; but include every thing involved in the *organization* of the Body, and the *pledge* of the Church to teach a particular system of Doctrine. Nor did I say that the Tract upon Baptism was a part of the Doctrinal Standard in the sense either of a Creed, or of a Legal Test. If the language of the "SERMON," or any part of the Doctrinal Standard be *obscure,* it is perfectly fair to introduce, for purposes of *explanation,* either the Tract or any of the other productions of the frame of the Standard. But I still maintain that the "Extract" is plain. Nor does it stand *alone.* Other Extracts from the "Four Volumes," can be produced—not, however, till the fair logical value of the one already given be determined. With regard to the Doctrine itself, it seems to me that you overlook the distinction pointed out in the body of the above communication. In your later Editorial, there are indeed three cases—the case of baptized infants—the case of baptized adults—and the case of persons (baptized either when infants, or when adults,) who fall into sin *after* baptism. It is with the *first* class of cases that we have something to do. As regards the second class, Wesley seems to speak of them, when he says, (See Sermon upon the "Marks of the New Birth,") that Regeneration is "ordinarily annexed to Baptism"—that is, as I understand him, it is annexed *conditionally*—upon condition that it be received with *faith*—and not *unconditionally* or *universally,* as in the case of infants. For, if it be "annexed," in the case of *one* infant, why not in the case of *all* infants that are baptized? A disciple of Calvin may contend for a difference between baptized infants; but I do not see how Wesley or Arminius could do so with *consistency.* Nor has the *third* class of cases any more connexion with the question under discussion than the *second.* The *grace of perseverance* is, by no means involved in the *grace of baptism*—not in the view, surely, of Wesley, or of any disciple of Arminius. Yet a large part of your argument turns upon the non-observance of the plain distinction between these three classes of cases. Notwithstanding this, the argument is, in many respects, very skilful; and, in one respect, very strong. I have read the whole of it with great care; and feel much gratification in expressing to you my obligations for the light you have shed upon the question generally. I still am inclined to think that the ENGLISH Branch of our Church is pledged to the Doctrine. Nor can I consent that Wesley shall give way to *any* of his "representatives," in explaining his *own* views, through his own Sermons—least of all, can I upon a point where he speaks plainly. But is it, alas! true that the English Successors of Wesley do deny the Doctrine, or the fact, that he taught it in his *Sermons?* Does WATSON, the first of Wesleyan Theologians, since the days of Wesley,—and a host in himself—does *he* deny the Doctrine? *I trow not.* Look at Church Edition of 1836.* The relation of American Methodism to this Doctrine, is a subject somewhat different; and one upon which I *did* not, and *do* not intend to speak very positively. To do justice to this part of your Editorial, would require a distinct communication. In closing, I will offer but one remark. If Wesley's omission to make the Baptismal Regeneration of infants an *express* part of the American Creed will warrant the inference that he *did* not wish the Church here to teach the idea of "Instrumentality" in the Sacrament of Baptism, as applied *to them,* the same sort of reasoning will show that he did not wish her to teach the Doctrines of "Christian Perfection," the "Witness of the Spirit," and other sacredly cherished Doctrines—Doctrines, be it remembered, not *expressly* taught, either in the Articles of the Church of England, or those of the American Methodst Church, but which he held to the day of his death; if he ever held anything; which he also thought were fairly inferred from the Standards of the former Church; and which he certainly wished the latter to teach.

With high respect, yours, &c.,

G. L. L. D.

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* Wesley is here also speaking, not of regeneration, but of sin *subsequent* to it.

* The Standard Church Edition.

† See Preface (by Dr. Jackson) to the London Edition of Wesley's Works.

*"It" (Baptism) "conveys also the present 'blessing' of Christ, of which we are assured, by his taking children in His arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious.—It secures, too, the gift of the Holy Spirit, in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a *seed of life* in those who are spared to prepare them for instruction in the Word of God, as they are taught it by parental care, to incline their will and affections to good, ann to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure."—WATSON'S INSTITUTES.

The Race of States.

We made some comparisons a few days since, in which we ventured to say that Ohio might overtake New York. Our Pennsylvania friends are not satisfied that they will not be ahead; and perhaps Virginia thinks she has a right by birth, to be first. It will not be uninteresting, perhaps, to hear the progress of these States since 1790. We give below the result of six Censuses, as New York, Pennsylvania, Virginia, and Ohio. Take those of 1790, 1800, and 1810 as the first series:

	1790.	1800.	1810.
Virginia .	748,308	880,200	974,642
New York .	340,120	586,756	959,949
Pennsylvania .	434,373	602,365	810,091
Ohio .	1,000	45,365	230,760

Here we see Virginia commencing with a population very nearly equal to that of New York, Pennsylvania, and Ohio put together! In thirty years from that time, she is still ahead of either one of the other States; but has lost ground relatively, in the proportion of *two to one.* New York has increased at double the ratio of Virginia, and is neck and neck with her. Pennsylvania has fallen behind New York, but is increasing at a very even rate. Ohio is in its infancy, entirely unpretending to the reach of a great State.

Now let us turn to the next thirty years and see how the race stands:

	1820.	1830.	1840.
Virginia	1,065,379	1,211,405	1,239,797
New York	1,372,812	1,918,608	2,428,921
Pennsylvania .	1,049,458	1,358,233	1,724,033
Ohio	581,434	937,903	1,519,467

Here, we see a wonderful result. Virginia scarcely increases at all. New York doubles and Ohio trebles! Pennsylvania moves very steadily along. These figures demonstrate the great truth, that it is the *conditions* of Society, Commerce, and industry, which make States, far more than their mere surface, extent, land, or climate. Equal in other advantages, a State of two, which has the best land and climate, will always be the greatest. But, States are *not* equal in other things. One State has more industry, another better commercial connections, and a third better social institutions.

And, when these unite, they will overcome all natural advantages in a State which is behind in these. Look at the dense and contented population of Belgium! If we were to pursue this parallel among American States, we should be deemed "invidious" in the comparison. The facts, however, are obvious and most striking. At present, however, let us take the *actual addition* to the population of Virginia, Pennsylvania and Ohio, since 1800, (when Ohio first became visible) till 1840:

	1800.	1840.
Virginia . .	880,200	1,239,797
Pennsylvania .	602,365	1,724,033
Ohio . .	45,365	1,519,467

Now we see the actual increase to be as follows:

Virginia from 1800 to 1840 . .	359,597
Pennsylvania " to " .	1,121,668
Ohio " to " .	1,474,102

Thus the actual increase of Ohio, was four times that of Virginia, and exceeded by 30 per cent, that of Pennsylvania. The *ratio* of increase was as follows:

Virginia .	40 per cent.
Pennsylvania	180 "
Ohio .	3,200 "

The actual increase, as stated above is, however, a far more correct standard than the ratio; because when States are small, the rapid emigration sometimes doubles them in a single year. But let us take the *ratio* of increase from 1820 to 1840. That will be a tolerably fair one.

Virginia from 1820 to 1840	17 per cent.
Pennsylvania "	65 "
Ohio . . . "	160 "

As regards Pennsylvania, then, both the above modes of calculation seems to prove, that Ohio must soon take the lead of her; whether, at this time or not, is uncertain.

Let us now make the comparison with New York, which calls herself the Empire State. The *actual* increase of New York and Ohio, from 1820 to 1840, was thus:

New York from 1820 to 1840 .	1,156,000
Ohio " " .	938,033

The actual increase in New York, was the greatest. Let us look, however, at the ratio.

New York from 1820 to 1840	77 per cent.
Ohio " "	150 "

We see, therefore, that the *ratio* in Ohio still continues vastly the greatest. From the returns already in, we know that the *actual addition* to Ohio in the past ten years was about 200,000 greater than that of New York. The ratio in New York will be about 20 per cent., that of Ohio, not less than 45 per cent. We repeat, therefore, that in the race of States, the contest is only between Ohio and New York.—*Cincinati Chronicle.*

Communications

For the Churchman.

Presbyterian Clergyman Looking for the Church.

CHAPTER XXII., CONTINUED.

THE TRUE ISSUE.

The charm by which the "the twelve" had held me being now completely broken, I felt less interest in contradicting the claim of others to the Apostolic dignity; for if there might be fifteen Apostles, there might now, for aught I could see, or care, be fifteen hundred. So turning to Rom. xvi. 7, I found it said, "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the Apostles, who were also in Christ before me;" and I could not for my life perceive that either in Greek or English the passage would leave any other straight-forward, above-board meaning, than that Andronicus and Junia were *Apostles.* If Paul, after placing Timothy and Titus over the churches of Euphesus and Crete, had written to the good people in those places, "Salute Timothy and Titus who are of note among the *Presbyters,*" I trow we should not soon have heard the last of it.

When we say that Washington was of note among the Presidents; or that Augustus was of note among the Emperors; that Herodotus was of note among Historians; or that Homer was of note among the Poets; that Stephen was of note among the Deacons; or that Peter was of note among the twelve; the whole world at once perceives your meaning. The expression indeed conveys more than if it had been merely declared that they were Apostles, for to set them "*among* the Apostles" is to assert their Apostleship in the first degree. To the silly cavil that Junia may have been a woman, it is sufficient to say, that Luther and Calvin both make the name (in the nominative) Junias, that the learned Grecians, Robinson and Stuart, (both of them Congregationalists) allow it to be the name of a man, and that Calvin (Inst. B. iv.) admits that "Paul himself, indeed, in one place giveth this name to Andronicus and Junias, whom he saith to have been notable *among the Apostles.*" Even Neander allows them the title of Apostles in a "secondary" sense, And the fact related of them, that they had been carried off to Rome, and had preceded Paul in his imprisonment, as they had done in their conversion, is certainly an indication that they had filled important spheres, and had been conspicuous offenders in the eyes of the law. If they were Apostles, the language is such as we should have expected St. Paul to use; if they were not, Junia must be changed into "Julia;" or Apostles must here mean "messengers;" or some other device must be resorted to, to explain a natural and graceful salutation! And this is our position all along; that the entire New Testament finds a natural and unevasive interpretation only in the hypothesis that the Church was Episcopal, and that any other conjecture requires forcings and twistings and strainings innumerable.

In like manner, I found Epaphroditus called the Apostle of the Church at Philippi. (Philipp. ii. 25.) "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger [in the Greek, your *Apostle*]." And Paul uses just the language that we should have expected from him toward his equal — "*my* brother"—"*my* companion in labour"—"*my* fellow-soldier"—"but *your* Apostle"—"he longed after you all, and was full of heaviness, because ye had heard that he had been sick,"—"receive him therefore in the Lord with all gladness, and hold such in reputation." This is addressed too, not only to the saints at Philippi, but "to the Bishops and Deacons"; and it is to Presbyter Bishops and Deacons that he says of Epaphroditus, "my brother and companion," and "your Apostle," and again, "receive him in all gladness, and hold such in reputation." Toward the end of the Epistle too, he apostrophizes some one (iv. 3,) and probably Epaphroditus, in terms that appear to recognize Apostolical equality. (*Germanus dic-*

tus est nomine qui erat Compar officii, says Jerome). Here then was another Apostle on my hands. I went for consolation to sundry of the Fathers; but the Fathers *una voce* insisted that I must leave it as St. Paul had left it, for Epaphroditus was the Apostle of the Church at Philippi. Theodoret, an accurate writer of the fifth century, replied to my inquiries, that "Epaphroditus was called the *Apostle* of the Philippians, because he was entrusted with the Episcopal *government,* as being their *Bishop;* for those whom we *now* call *Bishops* were more anciently called *Apostles.* "What could I do? I remembered, after some misgiving, that there was a Father contemporaneous with Theodoret, who, according to Dr. Miller, would give me comfort, if any of them could. But even JEROME spoke out to me in his rude, blunt way;

"Paulatim vero tempore procedente, et alii ab his quos Dominus elegerat, ordinati *Apostoli;* sicut ille ad Philippenses sermo declarat, dicens, Necessarium existimavi Epaphroditum fratrem, cooperatorem, et commilitonem meum, *vestrum autem Apostolum,* et ministrum necessitatis meæ, mittere ad vos. Et ad Corinthianos de talibus scribitur, Sive Apostoli ecclesiarum, gloriæ Christi."

"But by degrees, in process of time, *others also were ordained Apostles* by those whom the Lord had chosen; as that passage to the Philippians declares, which saith, I supposed it necessary to send to you Epaphroditus, my brother, a companion in labour, and fellow-soldier, *but your Apostle,*' and he that ministered to my wants. Also to the Corinthians it is written concerning such, 'They are the *Apostles* [Engl. messengers] of the churches, and the glory of Christ."

Accordingly I gave it up, that Epaphroditus was a "sure-enough" Apostle.

The next that troubled me was James. Soon after James, the brother of John and son of Zebedee, had been slain by Herod, another James makes his appearance, and becomes conspicuous in the Church of Jerusalem. He sends forth an Epistle General "to the Twelve Tribes which are scattered abroad." He closes the debate in the venerable council of "Apostles and Presbyters and Brethren," in Jerusalem, by a final and authoritative judgment, "Wherefore my sentence is, that we trouble not, &c.;" on which, Luther (quoted and approved by Neander) remarks that the Apostles, after a frank discussion, in which Peter and others took a conspicuous part, were willing to leave the decision of the question to James as a generous-minded man, and yet the representative of the Jewish interest. The brethren who bore the decisions of the Council to the Churches are afterward thus spoken of by Paul, (Gal. ii. 12,) "For before that certain came [not from those Apostles and Elders, but] from JAMES, he [Peter] did eat with the Gentiles." Again, in verse 9, St. Paul says, "JAMES, Cephas, and John, who seemed to be pillars," thus allowing throughout the precedence to JAMES. "When Peter went to the house, where many were gathered together praying," and declared how the Lord had brought him out of prison, not finding James among them, he said, "Go, show these things to JAMES and to the brethren." And twenty years afterward, when Paul and his company visited Jerusalem, "the day following, Paul went with us unto JAMES, and all the Presbyters were present." And it is remarkable that up to the [illegible] of the Deacons and the settlement of the Church in Jerusalem, Peter had always taken the lead, but that from that time he gives precedence in everything relating to that Church, to James. Moreover all antiquity agrees that this James was Bishop or Apostle of the Church at Jerusalem, as Clement of Alexandria, at the close of the second century expresses it, "After the ascension of Christ, Peter, James, and John, did not contend for the honor of presiding over the Church at Jerusalem, but with the rest of the Apostles, chose James the Just to be the Bishop of that Church."

Now this James, according to Paul, was an Apostle; for "other of the *Apostles* saw I none, save James the Lord's brother." But on further close inquiry, I saw reason to suppose that the James here mentioned, was not one of "the twelve." Many Presbyterians and Congregationalists are of this opinion. Neander, who would not easily allow it, as it weighs heavily against his exceedingly loose ideas of ecclesiastical rule in the primitive Church, is, nevertheless, constrained to allow that "the question is one of the most difficult in the Apostolic history;" and a doubt with an author of his views on a point like this, is almost equivalent to a demonstration of the thing disputed. That this James was not James the brother of John, is clear; for he is spoken of in the Acts for twenty years after that Apostle's martyrdom. And that he was not James the son of Alpheus, appears from the following among many reasons. (1.) It may be doubted whether one of "the twelve" who had received a commandment from the Master's lips to "go into all the world, and preach the Gospel," would have been content to spend the thirty remaining years of his life in Jerusalem; for out of Jerusalem we never find him. (2.) This James is called "our Lord's brother," and Matthew, *after* naming the two Jameses among the twelve, represents the *Jews* as saying, "Is not his mother called Mary, and his *brethren, James,* and Joses, and Simon, and Judas, and his sisters, are they not all with us?" (xiii. 55, 56.) (3.) In the last half year before our Saviour suffered, his *brethren* urged Him to quit Galilee, and return to His disciples, and St. John adds, "For neither did His *brethren* believe in Him." (4.) Before this, we are told by three of the Evangelists, that when Jesus was in a house with His disciples, "His mother and His *brethren* stood without." (5.) St. Paul speaks of "the other Apostles, and the *brethren* of the Lord," as different individuals. (1. Cor. ix. 5.) (6.) In Mat. xxvii. 56, we read of "Mary the mother of *James* and Joses" as witnessing the crucifixion, and in John xxv. 25, we find at the Cross "Mary the wife of Cleophas)" with the two other Maries," so that they who make this James to have been one of "the twelve," are obliged to make the Cleophas of John the Alpheus of the other Evangelists, and to suppose that Mark has called the same person by these two different names. (7.) In Acts i. 13, 14, after naming "the eleven," St. Luke informs us that "These all continued with —Mary the mother of Jesus, and with His *brethren.*" (8.) There seems a special design in distributing the three titles, "James the son of Zebedee and brother of John," "James the son of Alpheus," and "James the Lord's brother." (9.) The character of this James, as being so singularly ascetic, and a Nazarite from the womb, does not comport with the reputation that "the twelve" had borne among the Pharisees. (10.) And as it is so much easier and more natural to confound this James with James the son of Alpheus, than to separate them, the very fact that so many of the ancients did distinguish them, is very good evidence that the persons were, in fact, distinct. Clemens of Alexandria, in the age next to that of the Apostles, declares, as we have seen, that "Peter and *James* [the Less, the other being beheaded] and John, did not contend for the honour of presiding over the Church of Jerusalem, but with the rest of *the Apostles* chose *James the Just* to be the *Bishop* of that Church." Once more in my despair, I sought refuge in the ever "famous JEROME," but once more the unfeeling Presbyter repulsed me, saying in his commentary on the passage, "Other of the Apostles saw I none, save James the Lord's brother:"

"Quod autem exceptis duodecim, quidam vocentur Apostoli, illud in causa est; omnes qui Dominum viderant, et Eum postea prædicabant, fuisse Apostolos appellatos, ut ad Corinthios scribitur.. Quia visus est Cephae, post hæc illis undecim, deinde visus est plus quam quingentis fratribus simul, ex quibus multi manent usque ad hoc, quidam autem dormiunt; deinde visus est Jacobo; deinde Apostolis omnibus. Paulatim vero tempore procedente et alii ab his quos Dominus elegerat, ordinati Apostoli, &c.," as before quoted.

"But that others besides the twelve may be called Apostles, for the reason that all those who had seen the Lord and had preached Him, were called the Apostles, as is written to the Corinthians; that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James; then of all the Apostles! But by degrees, in process of time, *others also* were ordained Apostles by those whom the Lord had chosen, &c.," as before quoted.

And equally little consolation did I find in turning to his biographical account of James, who, he says, "after the passion of the Lord, was immediately ORDAINED by the Apostle, the Bishop of Jerusalem." (Post passionem Domini statim ab Apostolis Jerosolymorum Episcopus ordinatus), and that he governed (rexit) the Church of Jerusalem for thirty years. And elsewhere Jerome calls this James "*the thirteenth Apostle.*"

Really, this was too bad. I asked for bread, and he gave me a stone. I could hardly believe my eyes. But there it was, most unmistakeably, the fact conceded, that the twelve were but the pioneers and ordainers of a whole host of Apostles. And now my catalogue runs thus:

1. Peter.
2. Andrew.
3. James, son of Zebedee, and brother of John,
4. John.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Matthew.
9. James, the son of Alpheus.
10. Lebbeus or Thaddeus.
11. Simon Zelotes.
12. Judas Iscariot.
13. Matthias.
14. Paul.
15. Barnabas.
16. Andronicus.
17. Junius.
18. Epaphroditus.
19. James, the Just, the Lord's brother.

Even if the last were one of the twelve, I was very little better off; for all the ancients, to a man, had allowed that, agreeably to the usages of the Primitive Church, he might have been a layman, converted about the time of our Saviour's Passion,* elevated by ordination to the Apostleship; and, whoever he was, all concurred with Jerome in giving him a fixed Diocese, for thirty years, over the Model Church of Jerusalem, and a local authority to which even Peter and Paul did homage.

*It is to be remembered that up to the last half year of our Lord's ministry, we read that "neither did his brethren believe on Him," and that we find them always distinguished from His disciples until after His resurrection, when for the first time, we find them mingling with the eleven. (Acts i. 14.)

For the Churchman.

Romish Public Worship.

MR. EDITOR: I have been much interested in reading in your paper the Extracts from Foreign Romish Publications, in which the troubles occasioned by the *converts* are so fully brought to light. They will no doubt prove unwelcome auxiliaries.

But what I wish more particularly to advert to, is the view of Mr. Pugin (given in the last Extract which you have made) as to the part which the people are to take in congregational worship. The fact is that Mr. Pugin (judging from this extract and from other sources) is more of an Anglican than a Romanist. He is wrong according to his own principles, and, like many others, he may be in the Romish Communion without holding Romish doctrine. Their proper sphere they would find with us.

I propose to offer a few considerations to show that the view of congregational worship, which Mr. Pugin evidently holds, is not in accordance with the principle and rationale on this subject which a Romanist should feel constrained to hold in order to enter fully into the spirit of his own system.

Before adverting to the language of Mr. Pugin, however, let us see what theory in relation to congregational worship or the part which the *people* are called on to perform in the Church, does really exist in that Communion. The first fact, having a bearing on this subject, is their use of services in an unknown tongue. The *history* of the matter is confessedly this. Latin was originally the vernacular tongue in Rome. It gradually became obselete, but a reverence for the past, among other reasons, induced the Church to retain the use of the language which existed at first. Such was the case in Rome. As to other countries, (though at Milan, in Spain, and elsewhere, exceptions have been made) the general rule has been to have worship observed everywhere in a common language, and that language has been the one which bore with it the prestige of Roman use. Such being the *fact,* it was needful to devise a *principle* which should correspond with and justify it. Accordingly the advantages of having all to worship in the same form of words was the argument resorted to in excuse of what many regarded as an evil.

If the various forms of worship used in public were actively engaged in by the people, then there would be some plausibility in the argument. But even then there would be an incongruity in supposing the priest was offering up the intelligent and hearty consent of the people while they were using a form which, to say the least, tended to prevent this. The fact certainly comports much better with the theory that it was the *Priest's* devotions that were presented to God. With every help it must be a task for the laity to go along with the Priest. But the truth is, these forms are not constantly used by the people, and are not expected to be. And it is this fact, supported by indisputable evidence, which enters into their system as an homogeneous element, however great a perversion it may be of the true homage of the Church. How often are the laity seen occupied with their own private manuals of devotion during the time of public worship; their attention being principally given to a book in their own hands, and on subjects differing from that in which the Priest is occupied? How often have we seen this even in the chancel, where, although conformity is rendered to the required postures, and attention is given occasionally to the public worship performed, the performance is seen to be the business of another, and the *main* object of the others is to cultivate feelings of a pious nature by the help of a *private* exercise? The laity resort to church as to a consecrated building, where, during the hours of an impressive ceremonial, they think it proper to offer their *own* devotions. They are *witnesses* of the act performed *for* them. They are foreigners whose presence is permitted, not citizens with inherent rights and privileges, and engaged in one common object which can be attained only *by their participation.* The idea is exclusively of Sacrifice, which has excluded the correlative idea of Communion. This, though carried out on all occasions of frequenting the Church, is seen in peculiar force in the service of the mass. No one, who knows the views and arguments of the Church of Rome on this subject will deny that they do not consider the presence of the people at all necessary for the due performance of this sacrament. It is a sacrifice which the Priest offers, available for all absent and dead by the very act of offering. Thus private masses are defended. But one half of the truth is held in this view. The priest is considered too much as man's agent towards God, and not also as God's ambassador to man; offering to Him in sacrifice, rather than imparting from Him in communion. But this view is still farther obscured, both in this solemn part of public worship, and on ordinary occasions, by the theory that the Priest has the character of a substitute for the people, rather than their leader in devotions. It is not so much *their* worship which he presents—(he being the *organ* of communication) but his *own* which is offered for them, in their stead. The office of an organic body is thus disparaged, and instead of one united prayer or praise ascending to the throne of God from the whole Church militant—clergy and laity—like the incense rising above the altar, which is the result of many spices combined; instead of such an act from the whole body, we have the sight of one part of the Church offering for the other. The difference between public and private prayer is, that in the one case we offer them directly to God, in the other all offer through the appointed human representative. But in churches of the Roman obedience, the people still pray directly to God, in private devotions, and God's House is called an "House of Prayer," that His body, the Church, might gather together, and by a general and united supplication, as the voice of an organic body, impetrate supplications with the greatest assurance of favor: which is not the case with Rome. Moreover as a *witness* before the world do Christians assemble, and with one accord profess the faith, and offer prayer and praise; a witness standing forever to proclaim the Truth of the Most High, whether men will hear or whether they will forbear.

Lest, however, we may be thought to have mistaken the facts above alluded to, we will quote in the very language (which Collier has given) one of the main arguments used by one of the controversialists appointed by the Romanist party to hold a disputation in the beginning of Elizabeth's reign. One of the questions to be discussed was, "whether the service should be in a known tongue." Dr. Cole, the champion of the Romish Bishops, objects, because "the people, by not understanding the public prayer, have a better opportunity for their *private* devotion, which would be *disturbed* if they should do nothing but attend to answer Amen." With these remarks let us compare Mr. Pugin's views of the part which the people have to perform in congregational worship. He is indeed more immediately condemning the custom of employing professional singers to perform the service, but his views contemplate a state in which the people have a joint share in the common worship. He says, in admiration of the practice, that once "the service was sung in Parochial Churches between the clerks and the devout laymen (ministri), who assisted them in the chancel, and the *people* in the body of the Church, who responded in unison," and he *laments* the present "miserable system, which has completely cut off the *people* from taking *part* in the most solemn act of Christian worship."

So much of Mr. Pugin's article as involves the principle of the people's claim to a share in public worship will be found, I think, to be wrong, in accordance with the spirit of his communion, and that of his opponents to be right. He must first get rid of the Romish perversion of the true because entire view on the subject of united worship, before he can claim for the laity their due position in the House of God; before he can claim for the Church itself the offering up of a common prayer.

T.

From the Banner of the Cross.

Bp. H. U. Onderdonk's Sermons, Charges, &c.

In our last number we published the "Proposals" for the intended publication of Sermons, Episcopal Charges and other writings of the Right Reverend Henry U. Onderdonk, D.D. While the high character of those, whose names are attached to this Paper, must add to the value of this testimonial of respect, it will at the same time inspire the confidence that the excellent design will be successfully accomplished. We know that many hearts in this city have rejoiced at this movement, and many active hands are ready to help it forward. Let those, who feel interested, remember how much depends upon *individual* effort. Let each act as an Agent in obtaining subscribers, and by this united effort the end will soon be attained. We understand that if one thousand subscribers can be obtained, a sufficient profit will accrue to make this testimonial a substantial and useful evidence of respect and friendship towards one who has given the vigor of his able mind, through the course of a long ministry, to the service of the Church. Partly, we believe, on account of misapprehension of Bishop Onderdonk's circumstances, nothing has ever been done, by those most deeply concerned for him, to express their interest in a substantial form. An opportunity is now presented for doing so. We should be sorry to think that advantage would not be gladly taken of this opportunity.

Nor do we think that the learned Author will be the greatest gainer by the success of this Publication. A Work will thus be given to the Church which may be placed among her Standard Publications. Those who give their money for this object will have more than a full return. While they do an act of kindness, they will "be paid again," by getting far more than their *money's worth.* They will have an original theological Work, of near 900 pages, by one of the ablest minds in our American Church, in return for five Dollars. Let not then those who subscribe suppose that they are merely *giving a donation,* but rather let them think that they are making a wise and admirable investment.

Many more considerations might be urged to induce co-operation in this design. For the present we shall only add the following note of the Committee of Publication, which accompanied the Proposals.

Sir: We enclose to you, and recommend to your patronage, a subscription paper for the "SERMONS, EPISCOPAL CHARGES AND OTHER WRITINGS OF THE RIGHT REVEREND HENRY U. ONDERDONK, D.D."

The subscription paper explains the motives and purposes of this publication, and it is therefore unnecessary to re-state them; but we take the liberty to add, that while we have a confident expectation that the subscribers will receive in the work itself an ample return for their subscriptions, we hope they will derive additional satisfaction from knowing, that by a liberal patronage, they will make an important addition to the comfort of the Right Reverend Author, and of his estimable family.

To this end we particularly invite you to obtain all the subscriptions which you can influence by your favorable opinion of the publication and of its objects, and to return the paper and names of subscribers with all convenient speed, to either of the addresses referred to in the subscription paper.

We remain, very respectfully, your obedient Servants,

HORACE BINNEY,
JAMES S. SMITH,
JAMES M. AERTSEN,
JAMES S. NEWBOLD,
WILLIAM KIRKHAM,
Committee of Publication.

Since writing the above, we have received the following communication.

For the Banner of the Cross.

The intended publication of Bishop Onderdonk's Sermons gratifies a very large proportion of the Congregations to which they were delivered, and heartily is the success of the publication desired by them for both the reasons suggested in the letter to the Bishop,—that sermons which effected so much good from the pulpit may be diffused by the Press, and that the Bishop and his worthy family may profit by the publication. The first may perhaps be the more elevated motive, but the other is quite as kindly, and has the deeper present interest, from the sympathy it conveys to those who for some years, have been depressed by the apparent withdrawal of it. The withdrawal, however, has been less real than apparent.

There has always been, in this City, particularly, a deep sympathy with Bishop Onderdonk in the days of his adversity, and it has been of late years continually increasing, in the view of his Christian life and temper, and of his gentle yet manly attitude, under the frown of the severest discipline. The proposal to publish his sermons and Episcopal Charges meets, in this aspect particularly, the most general approbation.

Let it be said then, that nothing more is necessary to accomplish the end effectually than a very moderate effort. The edition now going to the Press is understood to extend to 1000 copies. Several ladies have promised their aid in obtaining subscriptions, and more it is hoped will concur in the effort, animated by the recollection that one of the most amiable and excellent of their own sex is to be benefitted by the success of the work. If each of the laymen whose names are signed to the letter, will obtain subscribers, or answer for 100 copies, the edition will without doubt be immediately taken up. One of the signers has already obtained subscriptions for more than that number, and is going on in the hope of doubling it. May the kind intention prove contagious! The Editor of the Banner, it is hoped, will aid the enterprise by his Journal, as well as by personal recommendation. *Mercy* can never be said to be twice blessed, in a more unquestionable sense than when it conveys sympathy and comfort to others, by the purchase of works of sound theology, and of persuasive and often most forcible as well as elegant recommendations to the practice of the divine precepts of the Gospel.

AN OLD CHURCHMAN.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 11, 1851.

The Epiphany

HAS been wisely ordered by the Church Catholic as one of her principal festivals. The manifestation of Christ to the Magi, as the representatives of the Gentile world, is an event which should call forth our most ardent praise and gratitude. For then began to be consummated that great mystery or secret dispensation of Almighty wisdom, power and goodness, which had been ordained of God from the very foundation of the world, but kept treasured in the depths of the counsels of Jehovah. Originally, the Church of God was co-extensive with the human race, but they rejected the obedience due to Him alone, corrupted the primary revelation given them, set up objects of worship of their own devising, and gave the creature the Divine honors due to the Creator only. When the ante-diluvian race had perished in the waters of the deluge. Noah and his family alone excepted, it might have been supposed that his descendants for endless generations would have retained the knowledge of the one true God, being both warned by the dreadful judgment, and encouraged by the tokens of His love and favor. In a few generations, however, they too forsook the worship of the only God, and turned aside to the practice of idolatrous rites and the invention of fictitious deities. The Church is then narrowed in its limits—first an individual is selected to be the depositary of the Divine favor, and to worship Him truly amid the rapidly increasing forgetfulness and corruption. His progeny becomes a numerous family, a large tribe—a mighty nation. Theirs is the Law, and an imposing ceremonial system foretelling HIM in whom all the nations of the world should be blessed. Yet they too apostatize from the truth and incur the avenging judgments of God. They forget the substance while intent on the shadow. They become so devoted to the system significant of "good things to come," that they forget to look for the better promises and blessings what that system pre-signified. But the "fulness of time" came—the "Light of the world" appeared. Men were to worship God every where "in spirit and in truth." A single nation in an obscure province, was no longer to be the sole depositary of God's revelations, nor the sole recipients of His covenanted mercies. The Gentiles sunk in heathenism, in moral corruption, in spiritual death, were to be re-united to their Redeemer and their God. That awful and lofty wall of partition which had been reared between them and the chosen nation, was to be broken down, and the Church of God made manifest, that all might press into its sacred enclosures. Now was the mount of the Lord to be raised on high far above the mountains, that all peoples, and kindreds, and nations, might flow unto it, and enter the courts of the Lord's House, new and spacious; and be washed from the stains of sin, and eat of the bread of heaven, and drink of the waters of salvation.

This is the great "mystery" declared in the epistle for this joyful festival. The Gentiles had been appointed in the determinate counsel and fore-knowledge of God "to be fellow-heirs and of the same body, and partakers of His promise in Christ, by the Gospel." It was no stern decree, selecting arbitrarily, some to receive the blessings of eternal life by the irresistible operation of the Holy Spirit; but a beneficient provision of the adorable Trinity, willing the salvation of all men, and exhibiting the means by which their pardon and restoration might be effected.

When the atonement had been completed by the death of Jesus Christ, and He had been demonstrated to be the Son of God by His Resurrection from the dead, and by His Ascension into Heaven had obtained the gift of the Holy Ghost the Comforter to quicken and dwell in His nascent Church, then the Apostles whom He had sent in His own stead, began to gather men into the Kingdom of God. The chosen people of God were first invited, but few obeyed the invitation, for the reasons before given. They deemed the Mosaic dispensation immutable and eternal, and could not bear that one jot or title of the Law, with its gorgeous ritual, its splendid temple, its bloody and costly sacrifices, should be done away. Then came the dread warning. "Since you deem yourselves unworthy of eternal life, we turn unto the Gentiles." Ye have crucified the Holy One and the Just, and ye have repented not; ye blaspheme the Holy Ghost by whose mighty power these works of power and mercy are shown, and by whose inspiration we declare unto you the words of eternal life—Lo we turn unto the Gentiles and they will hear us. Every reader of the Scriptures knows how fully this prediction was accomplished even in the few years comprehended in the apostolic writings; and the testimony of history, and the accredited works of various authors, not Christian only, but Pagan also, attests the rapid and wonderful progress of the Christian faith in the ages succeeding. Thus then, was manifested forth the power, the wisdom, and the truth of Him, Who, for His unparalleled humiliation, and His obedience even unto death, had been exalted to be the Sovereign King over all created, things, angels and archangels, principalities, and powers,—and to Whom "every knee must bow and every tongue must swear."

To ascertain the greatness of these spiritual blessings and privileges then conferred, we must put ourselves in the situation of those Ephesians to whom St. Paul wrote the Epistle, a portion of which is read on this festival. How joyful and how transporting were their emotions, when they contrasted their former state with their condition after the glad tidings of salvation had been preached and embraced. Then they were ignorant of the one true God, of the true way of obtaining His favor, of His holy laws, of His gracious will: they were sunk in moral pollution and spiritual corruption, and knew not how to emerge from their wretchedness and misery. We find, from writings yet remaining, how earnestly the loftier spirits among the Heathen, sought to attain the knowledge of God; how acutely they framed many of their arguments, how painfully they groped their way by the scanty clue of primitive traditions yet extant; and how they walked tremblingly and uncertainly by the dim light of reason which was not wholly extinguished, but burned feebly and faintly by reason of the fall and the consequent deterioration and degradation of the human race. With what delight did the candid and unprejudiced hail the proclamation of the Gospel, and find in its gracious revelations the knowledge which they sought, the assurances which they needed, the consolations which they required. They no longer had to search out God amid gloom and darkness. He was revealed to them in His glorious attributes, in his matchless perfections, in His adorable nature, through the Incarnate Word who had been manifested to destroy the works of the devil, and through the testimony of the Spirit in the Apostles and Prophets of the new dispensation, in the works which were wrought through their instrumentality, and in their own hearts and consciences. The contrast was so obvious and so striking, that it could not be mistaken, and fired with holy ardor and love, they held fast with unfailing tenacity those precious truths on which they relied for comfort here, and joy and glory unspeakable in the world to come. What could remove them from the love of Christ—not the sophistries of which they knew the worthlessness, not the philosophical systems of which they had felt the emptiness, not the allurements and blandishments which they had found to end in misery and sorrow. Nor could persecutions and imprisonments and death itself, frighten the believer from his hope and crown of rejoicing, for his Lord's words were ever before his mind—"Fear not them which can kill the body, but cannot kill the soul; but fear Him who can kill both soul and body in Hell." God had predestinated them to enjoy these blessings conditionally: if they remained faithful and persevered unto the end, they would never fall, but an entrance would be ministered abundantly unto them into the everlasting kingdom of their Heavenly Father and their excellent Saviour.

It is needful to bear these facts in mind, because some modern innovators deem it a small gift to have been thus freed from spiritual ignorance and darkness, and to have been incorporated into Christ, and enjoyed in His Church the means of grace and the hope of glory; and would make the great cause of gratitude to be the unconditional and unchangeable predestination of them as individuals to eternal life. As we have before said, the explanation of St. Paul in the Epistle for the day clearly refutes this notion, and teaches the true idea of the predestination of which he is speaking.

But should we be thankless and indifferent and cold as we too often are? Does not the glowing language of the Apostles St. Paul, St. Peter, and St. John appear to us visionary and unreal, would we but confess the truth? It is too often the case. The man suddenly raised from the depths of poverty and despair, to a station of wealth and comfort feels sensibly the contrast; while one who has enjoyed the gifts of rank and fortune, all his life, takes the enjoyments they afford as matters of course. It is so with us as Christians. We fail to realize our position, our privileges, our gifts, and our responsibilities. Regenerated in Baptism, as most have been in early infancy, and thus made members of Christ, and blessed with the sanctifying influences of His Holy Spirit almost from the very womb, as they grow up they fail to comprehend or reflect upon the awfulness of their position. Ill trained in the doctrines of the Faith, they allow them little or no influence upon the heart and conscience. Having resisted the workings of the Spirit from their earliest years, they deny that He has ever operated upon them in virtue of the Christian covenant. Unaccustomed to habitual prayer, to the devout reading of God's Word, to pious meditation, to self-examination, they neglect all spiritual improvement, and are taught to wait for some supernatural and special effusion of the Spirit, and some singular and irresistible call of His grace. They thus pass their lives neglecting to stir up the gift of God which is in them, and was bestowed on them in the initial sacrament of the Christian faith; they shrink from fostering and strengthening their spiritual life in the Holy Eucharist, which their Lord has especially provided for the invigorating of the soul, —and then complain that they are left without those assistances and benefits which others enjoy. The Apostle speaks to such in words both of exhortation and warning, while dwelling on the fate of the once chosen people of Israel. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou *continue* in that goodness; otherwise thou also shalt be cut off."

It is much to be lamented that so little attention is paid to the attendance on public worship on these high festivals, when they occur on a week day. If they were more strictly observed, we might look for a higher and more general advance in Christian graces and virtues.

BAPTISMAL REGENERATION.—The correspondence on our first page from the "*Richmond Christian Advocate,*" is deserving of consideration on many accounts. The author, we understand, is a lawyer of standing in that city, and he certainly writes with much point and effect. It is pleasing to find that some, at least, of the Methodist denomination hold fast the teaching of their founder on this great doctrinal point, and eschew the faithlessness and looseness of a degenerate age. There are many instructive facts stated as to the views and intentions of John Wesley in forming the Society, which have been long kept out of sight, if not wholly forgotten. It is well that these, now and then, should be brought to view for the instruction of those who profess themselves his followers.

The Latitudinarianism of the age is acutely felt by the sound thinkers of various religious Societies. Dr. Nevin and other members of the German Reformed Denomination, are exerting themselves to enforce and exhibit the high doctrines of the early Reformers on the nature of the Church Sacraments; and many of the Lutherans are asserting, with great earnestness, the authority of their symbolical books, which by others have been impugned and denounced as unsuited to the progress of the age, and the more liberal discoveries which modern illumination has made as to the genius and spirit of the Christian religion. This shows the deep conviction that is experienced of the hollowness and emptiness of the popular religion of the day, with its unsubstantial web-work of opinions and feelings, of individualism and private judgment; and the yearning after the truth objectively considered, that which exists immutable and eternal, the will of God, and not what each individual *troweth* it to be.

How far these efforts will be successful it is impossible to predict. The current is strongly set against all sound dogmatic teaching, all deep reverence for holy places and things, all priestly authority and ecclesiastical rule. The "perilous times" foretold by St. Paul to St. Timothy are on us, to a degree never before witnessed. The Church of England itself, whose leaders and people stood so nobly the Papal persecutions of Mary, and the Puritan cruelties of Cromwell, seems now to reel under the assaults of her enemies, and her chief officers appear prepared to deliver her unresistingly into their hands. The expurgation of the Liturgy by Puritan and infidel hands, which it would seem is now seriously threatened, would be destructive to her well-being as a sound branch of the Church Catholic. The renown of her orthodox Bishops and other Divines in times past, could only show more clearly, by contrast, her present misery and degradation, and on her fallen monuments and towers ruined, we should everywhere read "ICHABOD," *The Glory is departed.*

Foreign Intelligence

Since our last the Niagara has arrived at Boston. We have received our foreign papers by her, too late to be of much use.

The prospects of peace between Prussia and Austria appears somewhat more certain, though the conferences at Dresden would decide the question. Some uneasiness exists among the lesser German States, on account of the reported designs of these two powers upon their liberties; and they are said to meditate a league among themselves for mutual protection. Other accounts, however, contradict this.

We find the following account of the future relations of the German States in the *Guardian:*—

"In the question of the German constitution it has been agreed, that Austria and Prussia shall act on a footing of perfect eqality. The free conferences will create a central organ, which is to be composed of the former 17 states of the lesser confederation, and the federal pact shall be subject to a revision. The executive power in this confederation, will belong to Austria and Prussia alone. Austria reserves its declaration as to which of its provinces will enter this new confederation, in which there will be no popular representation. With respect to Act 11, of the Federal Pact, which provides that, for such purposes the assent of the central power shall be indispensable, the states will be authorized to form separate leagues.

"All the German States are to take part in the free conferences at Dresden.

"The transactions of the Federal Diet will cease; and it has no vote on any of the above questions."

It seems the draft of the Address of the Bishops to the Queen was drawn up by the Archbishop of Canterbury and sent to the other Bishops to sign. The Bishop of Exeter declined and transmitted the following memorial to the Queen.

The humble petition of Henry, Bishop of Exeter, Sheweth—That your petitioner largely participates in the general indignation of your Majesty's subjects, especially of the Bishops and Clergy, at the recent aggression of the Bishop of Rome on the imperial dignity of your Majesty's Crown, and on the spiritual rights of the Church of England, as a branch of the one Catholic and Apostolic Church.

Your petitioner forbears from obtruding on your Majesty a declaration of the many reasons on which this feeling is founded.

But he entreats your Majesty to believe that he should most gladly have joined with those of his brethren who have presented an Address to your Majesty on this occasion, if he could conscientiously have signed that Address. The reasons which forbade his doing so he should have stated to those of his brethren who drew up the document if any opportunity had been given to him; and he now presumes, in all humility, to lay them before your Majesty.

Firstly—The grounds taken in that address for resisting the aggression of the Pope appear to him wholly beside the occasion. "Insult to your Majesty's Prerogative," "inconsistency with the constitutional laws of the country," and "defiance of the principle of our Constitution," are matters of the greatest moment indeed; but they appertain solely to the relations between your Majesty and your subjects. And, as regards a foreign Potentate, who can neither be supposed to know, nor required to respect them. they are altogether out of place. For your petitioner cannot forget that, to deal with any proceeding of the Pope, as if it were not the proceeding of a foreigner, would be to recognize his having a rightful *status,*—in other words, "pre-eminence and authority," in this country, which both the solemn conviction, and the oath repeatedly taken by him, alike compel him to deny.

Looking at the recent act of the Pope in this its true light, your petitioner feels that it would ill become him to express to your Majesty any judgment upon it. As the act of a foreign Sovereign, it presents, indeed, most weighty subjects of consideration to jurists and statesmen—no less than whether the parcelling out of your Majesty's realm of England into Dioceses, and the placing over them, by a foreign Potentate, Bishops selected by himself, be, or be not, an infraction of the law of nations.

If it be, I cannot doubt that your Majesty has been advised, or will soon be advised, by your Ministers, to demand the revocation of an act so grossly insulting to your royal dignity. He is confirmed in this conviction by a recently published letter of the chief of those ministers, in which, with laudable zeal for your Majesty's honour, he proclaims his own indignation, and stimulates the indignation of your people; describing the Papal act as "the aggression of a foreign Sovereign, in all of whose documents there is an assumption of power; a pretension to supremacy over the realm of England; and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy;" and adding, in words not more eloquent than they are befitting his high place in your Majesty's Councils, that "no foreign Prince will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious."

Looking at what seems to be the necessary import of such a declaration, issuing from such a quarter, your petitioner, as a Christian Bishop, deprecating the horrors of war, may be permitted to express his joy that, by a recent statute, passed on the application of your Majesty's present Minister, with wise foresight of the importance of being enabled to hold diplomatic intercourse with the Pope, "the temporal Sovereign of the Roman States," all doubt of the lawfulness of such intercourse has been removed. For, in no way could that intercourse be more auspiciously, or more beneficially commenced, than by sending an accredited envoy peaceably to negotiate that reparation for an enormous wrong, which it might else have been necessary at once to extort by military force,

Nor is this the only particular in which is manifested the importance of the consideration, that the act in question is the act of a foreign Sovereign. This makes it a matter of grave inquiry, whether the acceptance of Sees so formed, by persons so appointed, being subjects of your Majesty, who thus carry into effect the daring aggression of a foreign Power on the independence of the British Crown, be an offence against the laws of England? and, if it be, what course must be taken to satisfy the demands of justice, and the honour of our outraged Sovereign?

Such is the first consideration, which made it impossible for your petitioner to subscribe to the Address to your Majesty which was presented by his brethren.

Secondly.—Your petitioner could not truly say with them that the Pope, by appointing Bishops to Sees in this country, had "assigned to them spiritual power and jurisdiction over the people of this country" in the only sense in which the "principle of our Constitution, that no foreign Prelate or Potentate hath, or ought to have, in this realm, any authority or jurisdiction, spiritual or temporal," is consistent with truth, or justice, or the rights of conscience. For, the authority and jurisdiction thus denied to be had by the Pope in this country, is, and can only be understood to be, authority and jurisdiction in the *external* forum—coactive power —that authority and jurisdiction which the laws recognize and enforce. For, it is a known maxim of law—"*Id habemus, quod jure habemus;*" and in no other sense than this could any conscientious person swear in the words of the oath of abjuration; it being known or believed, by all, that the Pope *hath,* in fact, authority and jurisdiction *in foro conscientiæ,* over all who are in communion with him.

Thirdly.—Your petitioner could not join his brethren in saying that "the Pope, by nominating persons selected by himself to particular places, has claimed to exercise the same authority as is exercised by your Majesty in appointing Archbishops and Bishops of the Church of England." For this manifestly implies that the authority which is *exercised* by your Majesty in appointing Archbishops and Bishops, is the same as that which is *claimed* by the Pope; in other words, not merely to name persons who shall receive spiritual mission at the hands of those who are empowered by God to confer it, as being the only source of purely spiritual authority to those who are competent to receive it.

Such authority, as it cannot be exercised by any lay power, however exalted, so it would be undutiful and disloyal to suppose that your Majesty hath ever claimed, or ever will claim. It would make you solely responsible to Almighty God for the worthiness of the person appointed by you, as if there were not implied in the nomination itself the necessary limitation that the person so nominated be found, by those to whom the inalienable right and duty of examining doth, by the law of God, belong, worthy of that sacred office and charge to which he is nominated.

Fourthly.—But, fourthly, he could not honestly concur with the Address in characterizing the recent aggressions as "unprecedented." The notorious practice in Ireland during the last two centuries, and one especial case, respecting the Papally-appointed Diocese of Galway, within our own times, would alone forbid his so applying that term. But these are very far indeed from being the only, or the principal instances of the same daring presumption of Rome. For we have ourselves witnessed almost all the British Colonies divided into Dioceses by the Pope, and Bishops from among the subjects of your Majesty placed over them by the same foreign Potentate, with the declared countenance and efficient support of your Majesty's present Minister.

Fifthly and lastly.—There remains another, and an incomparably stronger reason than any of the preceding, for your petitioner's withholding his signature from the Address of his brethren; for that Address designated your Majesty as "the earthly Head of the Church in this kingdom."

Reared and nurtured, as it is your petitioner's happiness to have been, in the true faith of Christ—and humbly recognizing as an essential article of that faith that there is not, and cannot be, more than one head, even Christ, of the one body, the Church, which is itself one, now militant on earth, hereafter to be triumphant in heaven—your petitioner, while he presumes not to express any judgment on the sentiments or language of others, could not, without deeply wounding his own conscience, give the title of "earthly Head of the Church" to any human being, not even to your Majesty, whom, above all other human beings, he, from his heart, acknowledges himself bound to honour.

In truth, he cannot doubt that such a title, without restrictions and qualifications which would render it unmeaning, would be as offensive to your Majesty to receive from him, as it would be sinful in himself to offer. For, although it was borne by King Henry VIII and King Edward VI. under a statute of the 26th year of the former, yet it is notorious that that statute falsified the Concession of "the Clergy in their Convocations," which it cites as acknowledging the title, suppressing the qualification, without which not even the royal menace of the penalties of Præmunire (incurred previously by admitting the legantine power of Wolsey) could have extorted the concession. The terms of that concession were, "so far, and only so far, as the law of Christ permits." In other words, and virtually, *not at all*.

That your Majesty's feeling is in accordance with this principle your petitioner cannot doubt, by reason of the sacredness of the principle itself. But he also rejoices to remember that the one Sovereign whom, in the long line of your Majesty's royal predecessors, we recognize as your truest prototype, the illustrious Queen Elizabeth, refused with horror to receive the title, after the statute which had conferred it had been repealed by her sister. The matter is recorded by Bishop Jewell, in words which your petitioner is confident that your Majesty would adopt as your own. "The Queen," so wrote Jewell to a correspondent abroad, "the Queen will not consent to be called the Head of the Church, either by word or in writing. When asked on the subject, she answered with all gravity, '*That* is a name which has been given to Christ and to Christ only: by no mortal whatsoever can it be borne.'"

But, even if this grave consideration of duty were less manifest than it is, still your petitioner would see sufficient reason for declining to ascribe that title to your Majesty in the reproaches which, on account of it, have been hitherto falsely showered upon our Church by Romanists and Presbyterians and enemies of every kind; but which would be false no longer if the universal voice of the English Episcopate should sanction the unhallowed phrase.

For these reasons your petitioner has found it his painful duty to withhold his signature from the Address which other Bishops (he knows not how many) have laid before your Majesty; Yet he ventures humbly, but confidently, to beseech your Majesty to believe that his dutiful attachment to your august person and sacred office is not less sincere or less ardent than that of any of his brethren.

That it may please Almighty God long to preserve to our Church the gracious protection of your Majesty—the supreme governor of this realm—and your co-operation and support in all the labours of the Bishops and clergy for the spiritual welfare of your people, is, and while life is continued to him, ever will be, the fervent prayer of your Majesty's most dutiful and loyal subject. H. Exeter.

Bishopstowe, Nov. 22, 1850.

This petition was transmitted to the Queen through Sir G. Grey, the Home Secretary, who returned it with a refusal to present on account of its not being *in regular form*. The Bishop replied among other reasons for its validity, that it was in the exact form of that of the Seven Bishops to James II. As her Majesty probably reads the papers, and it has been printed in them very extensively, it may meet the royal eye in another way.

The Bishop of St David's (Dr. Thirlwall) did not sign, because he is adverse to any penal enactments against the Roman Catholic hierarchy, and in favor of the widest toleration.

We find a long correspondence between the Bishop of London and the Rev. Mr. Bennet, of St. Paul's, Knightsbridge. The Bishop objected to the following points:—1. *The Standing before the Altar when consecrating the Eucharist*; 2. *The Position of the Clergy who assist*; 3. *The Administration of the Elements* NOT *into the hands of the Communicants*; 4. *The Naming of the Holy Trinity at the beginning of the Sermon*; 5. *The Use of the Sign of the Cross*; 6. *The Use of extreme Unction* to a sick person. Mr. Bennet in his answer denies the last *in toto*, defends some of the others, and says he gave the elements to the mouths instead of the hands of only a few communicants, and that at their particular request. Even by his own showing, he violated the rubric, and should therefore have told his parishioners that he could not do it. It seems to us strange that the use of the name of the Holy Trinity should be objected to, however unusual, and that the effect of it would be solemn and impressive. The result is that Mr. B. has resigned his incumbency, for which we think there was no adequate cause. By the laws of the Church the Ordinary has authority in these matters, and surely the cure of souls is more important than the insisting on mere matters of opinion and taste.

The Bishop has directed a visitation of St. Barnabas and other Churches under suspicion of Romanism, and the removal of what is objectionable. If things are removed, as it is anticipated will be done, which were approved at the consecration a few months since, the consistency of the Bishop is not very obvious. It is said too that in common fairness the visitation should be a general one, against the Puritan violators of rubrics and canons, as well as the Romanistic. But in the present popular excitement, and the unhappy condition of the Anglican Church, this is not to be expected.

It is reported also that Archdeacon Manning has resigned his office and intends to travel in the East in company with Mr. Dodsworth and others; and Mr. Anderdon has at length joined the Roman Church; his perversion was confidently denied some time since.

The Rev. Wm. Gresley has published a letter containing some important statements. He says the Church must be prepared for a PURITAN attempt to reform the Liturgy, and that the *Catechism, the Confirmation Service* and the *Baptismal Offices* will be the first assailed. This, he asserts, is the secret of all the disturbance Lord John Russell is now making. We do not doubt it, nor shall we be surprised at any measures he and his infidel supporters in Parliament may carry into effect. Mr. Gresley recommends the adoption of a *unanimous declaration* by the Clergy of their conscientious attachment to the ceremonies and doctrines of the Church of England which they have received from their Fathers, and their firm determination to resist every attempt to change or deprave the doctrine of the Book of Common Prayer.

On looking over the replies of the Queen to the various addresses we find them charmingly noncommittal. The following is the answer to the University of Oxford:—

"I accept with much satisfaction the renewed proof afforded by your Address of your attachment and loyalty to my person and government, and of your steadfast adherence to the principles of the Constitution.

"It has ever been and will continue to be my endeavor to promote the efficiency and maintain the purity of our Reformed Church, *the supreme government of which, under God, is by law confided to me*, and it is gratifying to me to be assured of your faithful adherence to its principles, doctrines, and discipline.

"While I cordially concur in the wish that all classes of my subjects should enjoy the free exercise of their religion, you may rely on my determination to uphold alike the rights of my crown and the independence of my people against all aggressions and encroachments of any foreign power.

"Your earnest endeavour in the discharge of your important duties, to train up the youth intrusted to your care in faithful attachment to the truths of Holy Scripture, cannot fail, under God's blessing, to have a powerful effect in strengthening the defences of our Protestant faith, and in preserving inviolate the privileges which are justly dear to the people of this country."

ATHENS.

Letter of the Rev. J. H. Hill.

Sept. 18th, 1850.

I have now to announce the re-opening of our schools, on the 16th inst., under unusually favourable circumstances. We had great reason to apprehend we should find our numbers diminished in consequence of the prevailing epidemic, which has been particularly fatal among children, and even among adults of the poorer class. It is a subject of gratitude to Almighty God, that this disease has not, as far as we can learn, made any inroads upon our little flock. All our teachers have returned to their work, with cheerfulness and zeal; and thus looking up for God's blessing, we enter upon the twentieth year of Missionary labour among this people.

I have now to mention something, that I am sure will afford you and all friends sincere pleasure.—About a year ago we read in some one of our Church publications, that the Missionaries of our Church in Africa had made an appeal for the means of building a Church in that benighted land. Not doubting for a moment the success of such an effort, Mrs Hill determined to prepare a contribution from this distant quarter of Christendom. It occurred to her that it would be an acceptable offering from the oldest Mission of our Church, laboring amongst the Christian descendants of the ancient Church of St. Paul, and on the spot where the Apostle preached to the Heathen for the first time "Jesus and the Resurrection." The work consists of two pieces of worked embroidery—the one containing the "Apostle's Creed," the other the "Lord's Prayer." They are exact copies of the beautiful tablets which adorn the chancel of the English Church here, and of which I am the Chaplain—St. Paul's in Athens—and they are all of the same size. The originals are of copper; the texts beautifully painted, with illuminated capitals, on gold ground—the gift of the Countess of Arundell and Surrey. The work has occupied the leisure hours of Mrs. Hill, and one or two of her female teachers, since the beginning of this year, and it was completed in July. It was just finished and ready to be sent off, when to our surprise and pleasure, we find on opening our very last file of the Episcopal Recorder, that a similar feeling with regard to the Church at Cavalla, has sprung up, certainly without previous combination, among some of the Sunday School Teachers in Philadelphia. This is really a charming coincident; it is not a little gratifying to us, who live so much nearer the rising of the sun, to find we have been beforehand with you, who dwell in the West; but this is only as it should be. "For, from the rising of the sun to the going down of the same, "My name soall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering for My name shall be great among the Heathen, saith the Lord of Hosts."

The box containing this work was sent to Smyrna the other day, to be shipped for New York, consigned to F. W. Winston, Esq.—*Spirit of Missions.*

HOUSE OF INDUSTRY.—It will be seen under the head of notices that a sermon will be preached in behalf of this Institution, at St. Paul's Chapel, on Sunday evening next. We are informed that several clergymen of this city have undertaken to present the object to their respective congregations, in order to complete the permanent fund of $2,000, of which one-half is already subscribed, but cannot be made available till the whole is raised. It is confidently believed that this amount will save the society from all future embarrassment. The practical operation of it for the last eight months has fully answered the highest expectations of the managers.

New Publications.

HOLY LIVING AND DYING, together with Prayers containing the whole Duty of a Christian, and the parts of Devotion fitted to all occasions, and furnished for all necessities by JEREMY TAYLOR, D.D., Chaplain in ordinary to King Charles the First, New edition, carefully revised. London, H. G. Bohn, 1850—pp. 525.

We have the pleasure of acknowledging the receipt of this beautifully printed and apparently correct edition, from Messrs. Bangs & Co., 204 Broadway, in this City, who are agents of the English publisher. When we saw that the title page announced that it had been *carefully revised*, we felt somewhat suspicious, as sometimes it means expurgating, altering and remodelling, *ad libitum*, to suit the views of liberals and dissenters, and expunging every thing Catholic and offensive to the "spirit of the age," We have therefore devoted some time to the comparison of this copy with the work as contained in the full edition of Bishop Taylor's Works, in 3 vols. London, and can find no traces of abridgement or alteration. We believe, therefore, that it may be safely purchased as a veritable exemplar of the great work of the illustrious Bishop of Down and Connor; and certainly for convenience of size, beauty and clearness of type, and general excellence of execution aadfinish, in addition to its low price, it is one of the best editions for general use that we have ever seen.

It is needless to speak in terms of eulogy of the contents. The numberless editions through which it has passed, and the testimony of good and wise men in every generation since it was written, bear abundant evidence to its inestimable worth. Its theology is that of the Church, its system of training that of the Prayer Book, and its forms of devotion are cast in the same devout, fervent and holy spirit. Much teaching will be found in it, which now seems new only because it has been forgotten, and been supplanted by tenets and dogmas better suited to a pleasure-loving and truth-hating age. We are happy to see that the learned and valuable notes of the Bishop are carefully retained, so that it will be seen how generally he draws his doctrines from those great lights, the early Fathers of the Church. Where all is admirable, it is difficult to select any particular parts; we would, however, refer to the solemn counsels and explicit directions as to making and receiving the Confessions of sick and dying penitents; which may profitably be perused not only by the Laity but by the younger Clergy also.

A COPIOUS AND CRITICAL LATIN-ENGLISH LEXICON, founded on the larger *Latin German* Lexicon of *Dr. William Freund*, with additions and corrections from the Lexicons of Gesner, Facciolati, Scheller, Georges, &c., by E. A. Andrews, LL. D. New York, Harper & Brothers—1850. pp, 1689.

In the able and learned preface of Dr. Freund to his Lexicon, a translation of which by President Woolsey of Yale College, is prefixed to the present volume, he explains, at some length, the nature and difficulties of Latin Lexicographers, and the plan of his own work. He professes to give the history of every word which occurs in the written remains of the Romans while it continued a national language, from the earliest times to the fall of the West-Roman Empire. The periods are carefully distinguished into three main periods, *Ante-Classical, Classical* and *Post-Classical*; and the Classical period is subdivided into *Ciceronian, Augustan* and *Post-Augustan*. The authors are carefully distinguished according to the periods, and it is also noted whether they wrote poetry or prose, and use the word themselves, or quote it from others. Much labor has been bestowed on strict accuracy in this point.

In tracing the meaning of the word, the author goes back to that obtained by its etymology as the original one. He makes a diligent use of the fragments remaining of the early language, such as the Song of the *Fratres Arvales*, the *Leges Regiæ*, and those of the 12 *Tables*, and inscriptions. It is then traced onward historically, through the several periods. It will be at once obvious how much is gained in method and precision. The original meaning of the word is first given and then its metonymical and tropical senses: the auxiliary notions are also pointed out through which the changes of signification arose. In expressing the various shades of meaning the author not only employed the German, but also the English, French, Greek and Hebrew—with others, where it appeared to him necessary for obtaining the greater precision. In these respects the Lexicon is admirably executed, and we do not know of any in our language that will compare with it in fulness, precision, and systematic exactness.

There is not much of comparative philology in the volume. For this the author gives some very good reasons. When the etymology can be clearly traced through the Latin or the Greek, it is carefully given. But there are a multitude of words which are evidently from some ulterior and more remote source. Now, says Dr. Freund, it is as yet wholly uncertain what this is. Some say the *Sancrit*, while others exceedingly ably maintain that the *German* is the parent stock. He has therefore wisely forbore to give these speculations as overloading the book and perplexing the student without adequate profit. It is true that Gesenius has given copious examples of cognate roots in various languages, in his Hebrew Lexicon, but then we must remember the paucity of words there found, the limited extent of the writings, and the uncertainty of meaning of many of the words without the aid of these comparisons with those of other languages. This seldom occurs (if at all) in the Latin, and the show of learning, and the gratification of curiosity, would not have compensated for the increase of bulk, and the directing of the mind of the student from the facts actually known. We know as yet, too little about the original forms of the Latin, to proceed on a sure basis in comparative philology.

The American editor states, that he has devoted many years to the preparation of this translation, and we think that all American scholars must concede him well deserved praise for the manner in which he has performed his work. The compression and abridgement of the more extensive work were necessary, while nothing of importance was to be omitted. The definitions and philological remarks of Dr. Freund are retained, while such parts of the citations are dispensed with as could be omitted without injury the particular purpose for which they were made; the full reference, however, to the author has been retained, so that the passage may readily be found. Words omitted by the Doctor, have been inserted from other sources. Proper names of persons and places found in the best authors have been added, and translations and explanations are given of many difficult passages. Considerable pains have been taken with the definitions, as the original is sometimes defective in this particular, especially in the case of the mechanical arts, implements, and the like. The editor apologizes for himself and his assistants with great modesty for making these changes but we think them perfectly justifiable in making a dictionary of this kind as correct as possible.

The method and exactness attained in this valuable work are evidenced especially in the prepositions, conjunctions, and other particles which are admirably explained, and should be diligently examined and mastered by the student. They are the hinges on which the construction often mainly depends, and if neglected or ill-understood the meaning of the auther becomes uncertain and obscure, and his sentences a complete mass of confusion.

The *words* are printed in a larger and stronger type than the rest of the page so as to catch the eye, and the compounds are separated into their component parts by the hyphen. The type is small but very clear and distinct, and the utmost pains and attention have been bestowed to ensure correctness. It forms an excellent companion for the Greek Lexicon, edited by Prof. Drisler, and the English Latin, by Prof. Anthon. We perceive that an English-Greek Lexicon, edited by Prof. Drisler, is also in preparation,—when completed the student will have a very complete apparatus for the reading of the classical authors of Greece and Rome, and composing in those languages with correctness and facility.

The present volume is bound in Messrs, Harper's neat and substantial style for school books, and its whole mechanical execution is exceedingly creditable to them.

We have also received from the same publishers a treatise on POPULAR EDUCATION, by Ira Mayhew, A. M., which we have not yet found time to examine.

Also from Messrs. A. S. Barnes & Co., AMERICAN EDUCATION, its Principles and elements, by Edward D. Mansfield, which will be noticed, as soon as we have found time to read it.

PROTESTANTISM AND CATHOLICITY compared in their effects on the civilization of Europe, a translation from the work of Balmes, has been published in a handsome and closely printed 8vo. of 500 pages, by Messrs. John Murphy & Co., Baltimore. We have received our copy through Messrs. E. Dunigan & Sons, New York, by whom we have also been favored with a copy of Archbishop Hughes's recent Lecture on "*The Decline of Protestantism.*" We have only time to acknowledge the receipt of these works at present.

HARPER'S NEW MONTHLY MAGAZINE, for January, has just been received. Among the papers of interest we have sketches of Southey. De Quincy, Mad. De Campam, Tallyrand, Napoleon, a continuation of *Maurice Tiernay*, and "*My Novel*," the usual *Monthly Record*, with useful abstracts of the official messages and reports, and a useful resume of foreign affairs.

The INTERNATIONAL MAGAZINE for January, published by Stringer and Townsend, has also been received. There is an interesting account of the grave of Edmund Burke, a biographical sketch of the Bishop of Jamaica, with some exquisite little poems from his pen; brief notices of authors and books; an entertaining melange, entitled Spirit of the English Annuals, with several good articles from foreign reviews and periodicals. "The Story without a Name," contributed by Mr. James, is continued in this number.

Messrs. Dewitt and Davenport have sent us Nos. 343 to 347 of Lettell's Living Age. There are several papers of much value and highly attractive in these numbers—*London Water*, from the Quarterly; *Progress of the Sciences*, from the Edinburgh Philosophical Journal; *French Wars of Religion*, Blackwood; *Chaieaubriand's Memoirs*, British Quarterly; *Meander*, from the same; *On Fungi*, from the Eclectic. We have too, several lighter pieces, and the usual well selected extracts from the daily and weekly press here and in England, which give great life and spirit, and keep up the knowledge of passing events, A new volume commenced on the 1st inst. We are glad to hear that the circulation of this valuable miscellany has not been in the least affected by its young and vigorous rivals for popular favor, above mentioned.

BROWNSON'S QUARTERLY REVIEW, for January, has just come to hand. Its contents are:—1. *Bushnell on the Trinity*; 2. *The Hungarian Rebellion*; 3. *The Canon of the Scriptures*; 4. *The Higher Law*; 5. *The Decline of Protestantism*; 6. Literary notices and criticisms.

The *Proceedings* at the *Triennial* and *Special Meetings* of the Board of Trustees of the General Theological Seminary have been published. Also the Proceedings at the Triennal Meeting of the *Sunday School Uuion*. They show a prosperous state of this important *Institution* of the church, with which all the Bishops are connected, ex-officio. They have thus an opportunity of expressing their views in relation to its publication, and preventing the issue of unsound works.

The *Charleston Gospel Messenger*, for January, has been received.

Several pamphlets have also been sent us, and we hope to notice them in a week or two.

HACKLEY'S ALGEBRA is the title of a work from the press of the Messrs. Harper's, and edited by the Rev. Charles W. Hackley, a Presbyter of the Church and Professor of Mathematics and Astronomy in Columbia College, New York. The numerous favorable notices in the secular prints, which this work received upon its first appearance, while they attest its high character, would seem to have placed it sufficiently before the attention of the public eye, and leave but little room for further commendation. We feel, however, that it is still due to the author, and to justice, that a few words respecting it should appear in the Churchman.

To prepare a treatise on Algebra, in the present state of the science, is not a work of much difficulty, as is evinced by the host of publications of this sort which have already appeared. But to make the "best book" according to the aim of our author—a work which shall surpass in excellence all preceding it, is a task demanding the highest talent and industry, and the difficulty of which is enhanced even by the abundance of the materials. That Mr. Hackley has accomplished his purpose in a manner most creditable to himself and with eminent success, his book will abundantly show to one who bestows upon it a careful perusal. Such a perusal is indeed necessary to a right appreciation of it. Our limits will permit us merely to indicate generally a few prominent points which may serve as an inducement to the reader to examine the work for himself.

The student of Algebra will then find in Prof. Hackley's book, what is indeed most important in a treatise designed for general circulation—a minute and thorough consideration and discussion of elements or first principles of the science. Even the definitions are fuller, more varied and complete than we remember to have seen in many single works of the kind. And the primary and fundamental rules are so fully illustrated, demonstrated, and exemplified, that it will be wholly the fault of the learner, if he fail to acquire that thorough comprehension of first principles so necessary to his easy and successful progress in the higher and difficult parts of his course.

On the other hand, in these higher departments, our author's book embraces a greater number and variety of subjects than are generally admitted in any single treatise; insomuch that the student desirous of becoming an algebraist in the largest sense of the term will find it an introduction and guide to all that is most curious and abstruse in this interesting and wonderful science, and the full discussion of which requires, under each head a separate volume. Upon completing the study of Hackley's algebra the learner will have acquired a taste and curiosity which can hardly be satisfied, without the study of the French and German as well as English models from which our author professes to have drawn many of the resources of his own work.

But in the third place, another characteristic amounting almost to a peculiarity and for which we think his book deserves especial commendation is the unusually copious supply of examples with which it is furnished. The learner will be quite deceived if he think his knowledge of algebra complete as soon as the rules with their demonstration are accurately recited. We doubt indeed whether these can be ever fully comprehended until their impression has been repeatedly renewed on the mind, by a long-continued and varied exercise in the solution of examples. Such examples are to be found abundantly in almost every part of Hackley's Algebra. But we must bring our article to a close. We have not intended a full discussion of the merits of the work before us. If we should be instrumental in introducing it to the attention of a larger circle of readers than it might otherwise meet, our purpose will be fully served. No mere description can in any just degree unfold the merits of a work of this kind. A treatise on algebra in order to be understood or appreciated must be examined and studied by each one for himself. To such an examination and study we hope that many may be led; not only by the peculiar merits of Mr. H.'s book; but induced also by the intrinsic importance of the science of which it treats—a science which the interests of the community require, should be well understood by almost every one—but of which notwithstanding almost every one in community is ignorant. * *

P.S.—We are informed that a new edition of this work suitable for Colleges, intermediate in size, between the old school edition and the large edition has just appeared.

BISHOP ONDERDONK'S WORKS.—We last week, briefly, informed our readers of the proposed publication, at the request of a number of influential Clergymen and Laymen of the City of Philadelphia, of a selection from the Sermons and Charges of Bp. H. U. Onderdonk. We now give another notice from the *Banner of the Cross*, with the proposals for Subscription. The remarks of the Editor are so just and creditable that we shall not weaken them by any further comments of our own. We shall only express our high gratificatien at the proposed measure, and our conviction that many of our readers will rejoice in adding their names to the list, not only that they may obtain in a permanent form the productions of one of the first intellects in the Church, but also testify their respect and sympathy with him in the persecution under which he is suffering.

CLERICAL CHANGES.

The Rev. John C. McCabe having resigned his former charge in Smithfield, and accepted a call to the Rectorship of St. John's Church, Hampton, Va., requests that his letters, magazines and newspapers may be directed to the latter place.

Rev. S. Chipman Thrall, having resigned the Rectorship of Grace Church, Elizabethport, and accepted a call to that of Trinity Church, Camden, Oneida Co., W. N. Y., requests letters and papers to be directed accordingly.

Rev. Wm. Warland to the Rectorship of St. Peter's Church, Hebron, Conn.

Rev. G. R. Bartlett to Marquette, Wisconsin.

Diocesan Intelligence.

PENNSYLVANIA. The following Episcopal Acts have been performed by the Bishop of the Diocese during the last month, viz:

December 1st. At the Church of Redemption (Fairmount) preached and confirmed *sixteen* persons.

December 8th. At Summit Hill (Carbon county) consecrated St. Philip's Church—a very neat and convenient building, erected at an expense of only $1200, and reflecting much credit on the taste and liberality of a few active members of the congregation.

On the same day, and in the same place, confirmed *two* persons, administered the Communion and preached twice.

December 18th. Confirmed a sick member of St. Luke's Church, Philadelphia, (in private.)

December 22d. A. M. at Phœnixville, preached, and confirmed *four* persons.

Evening—preached, and confirmed *one* person at St. James', Perkiomen.

December 29th. Visited, examined and addressed the Sunday schools of the Church of the Nativity and St. Jude's Church, Spring Garden.

The Bishop has also preached during the month in St. Mary's Church, West Philadelphia, in St. John's (N. L.), at Tamaqua, (Schuylkill county), at Marcus Hook: in the Church of the Epiphany, St. Stephen's, Christ, and St. Mark's Churches, Philadelphia, and at Union Church, Perkiomen.

MARYLAND.—CONSECRATION.—On Thursday, December the 19th, the new Church in the village of East New Market, erected for the parish of that name, in Dorchester county, was solemnly consecrated to the service of Almighty God by the name of St. Stephen's Church. The Deed of Donation was read by the Minister of the Parish, the Rev. Henry J. Windsor; the Sentence of Consecration by the Rev. Theodore P. Barber, of Great Choptauk Parish, in the same county. Morning Prayer, to the Lessons, was read by the Rev. James Stephenson, of Dorchester Parish; from the Lessons, by the Rev. Dr. H. M. Mason, of Talbot county. The Lessons were read by the Rev. Enoch Hayley of Vienna. After the second Lesson, two adults were baptized by the Bishop, who also preached, confirmed four persons, and administered the Holy Communion, assisted by the Minister of the Parish. Although the day was stormy, the Church was completely filled by a congregation manifesting interest in the solemn services. The Building is a plain but neat wooden structure, erected within the past year, in part from the materials and on the site of a house purchased from the Methodists.

Much praise is due to all concerned, for the zeal and energy with which the work has been carried through, in a parish hitherto very feeble, and regarded as all but extinct. The Confirmation on this occasion was the second that has been holden in the parish in six months.

CONFIRMATIONS.—On Tuesday, December 17th, in the Chapel in Dorchester Parish, on Taylor's Island, *three* persons; and on Wednesday, the 18th, at the same place, *four* more were confirmed.

On Wednesday evening, in Christ Church, Cambridge, Great Choptauk Parish, *eight* persons were confirmed.

On Thursday, the 19th, in St. Stephen's Church, East New Market, *four* persons.

It is perhaps worthy of note concerning these confirmations, and may be taken as an indication of a good work going on in the county, that in each of the three parishes, two of the members of the Vestry of the Parish were among the candidates for the holy rite.

CANDIDATES FOR HOLY ORDERS.—Henry Augustus Coit, instructor in the College of St. James, has been admitted, on testimonials from the Standing Committee under date of December the 12th.

Banner of the Cross.

CHANGE IN THE FOREIGN MISSIONARY COMMITTEE.—The Rev. P. P. Irving having declined a re-election to the office of Secretary and General Agent, in consequence of his having formed a parochial connection, the Foreign Committee have appointed the Rev. James W. Cooke, Rector of St. Michael's Church, Bristol, R. I., to that office. Mr. Cooke has accepted the appointment, and enters immediately upon his duties. He brings to this position the advantage of experience and intimate knowledge of Foreign Missionary affairs, having held the office for some time, several years since.—His attention will be chiefly given to an active agency, for the purpose of extending the Missionary work of the Church.

The Rev. Mr. Irving has accepted an appointment as local Secretary of the Foreign Committee, and will continue, as heretofore, in charge of the office in New York, of the ordinary correspondence of the Committee, and also of the Foreign Department of "the Spirit of Missions."

By this arrangement, a division of labor has been secured, which must result in the increased efficiency of the Foreign Department, and without any additional expenditure beyond what has been heretofore incurred.—*Protestant Churchman.*

SOUTH CAROLINA.—The following admirable Pastoral Letter was recently issued by the excellent Bishop of this Diocese.

To the Presbyters and Deacons in the Diocese of South Carolina.

Brethren,—You need not to be reminded of the exhortation of the inspired Apostle Paul (1 Tim. ii. 1st and 2d verses), and I am sure you will concur with me, in the opinion, that there are special reasons for complying with it at this time, when our political affairs are contemplated with a far more than ordinary, yea, with intense solicitude by the community in general. Every Christian patriot at this crisis, will cordially lift up his voice to the Divine Ruler, in supplication and intercession.

It is therefore, respectfully recommended, that, in private, in the family and in the Church, there be used during the present session of the Legislature of South Carolina the subjoined prayer, and that this "Circular" be read to the congregations.

I remain with respect and regard,
Yours in the Church,
C. E. GADSDEN,
Bishop of the Diocese of South Carolina.

Then follows the Prayer for Congress, altered by the addition of "*the Governor, the Senate and Representatives in Legislature assembled of the Commonwealth of South Carolina.*"

Married.

On Dec. 30th, 1850, by the Rev. Samuel R. Johnson, D. D., the Rev. Edward Moyses, of Hope, N. J., to Miss Maria Peters, of this city.

In St. George's Church, Schnectady, Dec. 26th, by the Rev. Wm. Payne, John Bleecker Miller, Esq., of Utica, to Cornelia Kezia Jones, daughter of the Hon. Samuel W. Jones, of Schnectady.

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.

REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture XI, (Sunday, Jan. 12,) *Bishop* ANDREWES.

Service at 7½ P.M.

NEW YORK ECCLESIOLOGICAL SOCIETY.

Monday, the sixth of January, being the festival of the Epiphany, the regular quarterly meeting of the Society will be held at St. Paul's Sunday School Rooms, on Monday evening, January 13th, at 7½ P.M.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 16th instant, at 7½ o'clock.

F. W. WELCHMAN, Rec. Sec.

☞ The Vestry of the Church of the Nativity wish to obtain a loan of $2,500 on mortgage of their Rectory. The investment is perfectly safe, and the interest is sure. Their object is to take up an existing mortgage now in the hands of parties who have subjected them to unnecessary expenses in order to make all the money they can out of it. They are in hopes that some friend will assist them with as little expense as possible. An immediate application is necessary. For further particulars, enquire of

JAMES DEVOE, Trea.,
Jan. 11. 335 Sixth st.

☞ The Rev. Dr. Higbee will preach a Sermon on Sunday evening next, the 12th instant, at St. Paul's Chapel, in aid of the funds of the House and School of Industry. Service to commence at 7½ o'clock.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 14th instant, at 7½ o'clock.

THOS. P. CUMMINGS,
Jan. 11. Rec. Sec.

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev James W. Bradin, Rector, Burlington, New Jersey.

Oct 30—2m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Dec. 30, viz:

St Lukes, Lincolnton, NC, 4; Grace, Morganton, NC, 3; St Peters, Munroe, Ct, 15; St Johns, Portsmourh, NH, 52 22; donation of the Gentlemen's Miss Soc, 16; St Johns, Bellefonte, Pa, 5; St Johns, Providence, RI, 40 54; thro' J Loney, R A, in Md, St Peters, Baltimore, half 5; St James, Pa, Baltimore Co, 10; St Marks, Baltimore, 2 5; Trinity, Baltimore, 5; St Peters, Baltimore, 205 56; St Anns, Annapolis, 50; St Lukes, Baltimore, 22 36; St Anns, Middletown, Del, 5; Christmas offgs of Anturion ch, Fort Munroe, Va, 53 38; St Peters, Smyrna, Del, for Ill, 5; Rev R W Goldsborough, Hillsborough, Md, half 5; St Peters, Pa, Talbot Co, Md, 85; thro' J F Wilson, Trea of Del, St Andrews, Wilmington, Del, for Ill, 22; St Thomas, Newark, for Ark and Texas, 5; Christ, Westport, Ct, 17; St Andrews, Marbledale, New Preston, Ct, 12 11; St Johns Washington, Ct, 6 89; Trinity, Brooklyn, Ct, 20; a member of St Marks, NY, 5; R Q S, 5; Trinity, New Haven, Ct, 73; St James, Philadelphia, 79 67; St Peters, Oxford, Ct, 4; Christ, Quakers Farms, Ct, 4; St James, Westville, Ct, 5; Christ, Tuscaloosa, Ala, 22 40; St Johns, Montgomery, Ala, 100; Trinity, Michigan city, Inda, 6; St Johns, Albion, Ill, 10; Trinity, Upper Marlboro', Md, 7; St Pauls, Bantam Falls, Ct, 2; a parishioner, 1; Trinity, Milton, Ct, 2; a parishioner for Cal, 1; St Pauls, Flatbush, LI, 10 54; St James, Goshen, NY, Class in S S, 3; Christmas gift, H S H, 5; Christ, Leacock, Pa, 3; thro' J K Sass, R A in S C Calvary Ch, for Bp Freeman's Jurisdiction, 10 67; a lady for Rev Mr Pierce, Texas, 10; St Michaels, 27 60; Grace, 50; All Saints, Waccaman, for the West, 50; St Stephens and Upper St Johns, 100, add premium on check, 64c; thro' J B Don, Trea Diocese of Mass, St Pauls, Boston, 258 24; Grace, 40; St Michaels, Marblehead, 29 10; Christ, Cambridge, 24; St Peters, Cambridgeport, 9 50; Christ, Maltham, for Ky, 70; St Anns, Lowell, 50; Grace, Lawrence, 9 50; St Peters, Salem, for Me, 50; All Saints, Worcester, 14 10; St Pauls, Dedham, 26; St Andrews, Hopkinton, N H, 4; a lady, 2; St Pauls, Alton, Ill, 10; Christ, Lexington, Mo, 14 60; offgs St Marks, NY, 30 4. Total, 1909.

THOMAS N. STANFORD, Treas.,
New York, Jan. 7, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 26th inst.

By Zion ch, Belvidere, NJ, Rev N Pettit, 1; Ch of Nativity, NY, Rev C Clapp, 4; Christ, Poughkeepsie, Rev Sam Buel, 36 25; St Marks, Islip, LI, Rev J W Coe, 5; a Friend by Rev Dr McVickar, 25; Mrs Daubeny, 10, E R U, 10, P U, 5, C Wolfe, 5, Mrs Craig, 2, M Wanger, 2, B A Mumford, 2, H J Seaman, 2, E F Sanderson, 2, ann sub'rs; J 2. S, of Ch of Ascension, NY, 100; H E Pierrepont, ann, E Tota', 213 24.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 9, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 26th inst.

Ch of Nativity, Rev C Clapp, 4; Mrs Daubeny, 5; B A Mumford, 1, Rev B Evans, 1, H J Seaman, 1, ann sub'rs; a Friend, 50cts. Total, 12 50.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 9, 1851. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 30th Dec., the following contributions, viz.:

From Grace ch, South Oyster Bay, Rev W McIlvaine, 1 70; St Thomas, New Windsor, Rev E Embury, 10 85; St Marks, NY, Rev Dr Anthon, 106 25; St Georges, NY, Rev Dr Tyng, 130; Christ, Poughkeepsie, Rev S Buel, 24 27; St Thomas, Mamaroneck, Rev J M Ward, 8 15; Grace, Brooklyn Heights, Rev Dr Vinton, 44 16; St Lukes, NY, Rev I H Tuttle, 29 18. Total, 354 56

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec. 30, 1850. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 30th Dec., the following contributions, viz:

From Grace ch. South Oyster Bay, Rev J W McIlvaine, 2 44; St Marks, NY, Rev Dr Anthon, 10; St Johns, Brooklyn, Rev Dr Johnson, 20; Christ, Sag Harbour, Rev G C Foote, 5; Trinity, Granville, Rev W H Williams, 11; St Marks, NY, Rev Dr Anthon, 6. Total, 54 44.

C. N. S. ROWLAND, Treasurer,
Jan. 7, 1851. 55 Water-st.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of the following donations for the poor of his parish:

From C L S, $25 and a bundle of clothing; by Messrs Stanford & Swords, $10, being a portion of $40 left by R with them, for distribution; also, 25cts left by a lady.

Never, during the whole period of his Missionary labors among the Germans, have the calls of the sick and destitute been more numerous and urgent. Several very distressing cases requiring immediate relief.

Will not some of those, who only need the assurance that that their alms will be worthily dispensed, enable him to comfort and afford *timely* aid to those, who are in every sense of the word, strangers in a strange land?

Further donations of either money or clothing, are earnestly solicited, and may be left with Mssrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.
Missionary to the Germans and Jews.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By Thos C Butler, Esq, from U, 5; by Messrs Stanford & Swords, from R, 10, being a portion of 40 left with them for distribution; also, by the same, from a Friend to the poor, 10.

B. EVANS, 172 Broome st.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, Thomas C. Butler, 20 John st., or 172 Broome street.

Jan. 7, 1851.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From C L S, 25, and a bundle of wearing apparel; Friend at Cold Spring, Putnam Co, 5; by Messrs Stanford & Swords, from C L R, 10.

LOT JONES, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Jan. 7, 1851.

THE POOR.

The Rector of the Free Church of the Holy Martyrs gratefully acknowledges $5 from J. H. R.; $2 from Mr. Peshine; 10 thro' Messrs Stanford & Swords, from R; 5 from an Englishman; 5 from H. L.

These donations have been very timely, many hearts have been gladdened by their aid. Further help may be left with Messrs. Swords & Stanford, 137 Broadway, or with JAMES MILLETT,
Jan. 6, 1851. 133 Eldridge st.

Received from a friend, $50, to be equally divided between the New York Bible and Prayer Book Society, and the Soldier's Mission. JOHN McVICKAR.

LITTELL'S LIVING AGE, No. 348, 12½ cents. CSMMENCING NEW YEAR AND A NEW VOLUME.

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Poetry.

For the Churchman.

A Christmas Lay.

"The day-spring from on high hath visited us."
St. Luke, i. 7, 8 v.

Lo, the day is springing
In the eastern sky:
Hark! the lark is singing
As he mounts on high.
Shake off sleep's dull fetters,
Let thy anthem's rise,
On this gladsome morning
Joyous to the skies.

Rouse thee, slumb'ring mortal—
On this happy morn,
Thy Divine Redeemer
Jesus Christ was born.
Heav'ns own day-spring rises,
O'er the darkened earth;
Heavens own choir rejoices
O'er the Saviour's Birth.

List their gladsome voices,
As they chaunt the strain,—
"Glory in the highest
Peace to sinful men."
Sin's dark reign is over,
Satan overthrown,
Heaven's bright portals opened,
Heaven is now our own.

Mortals shout Hosannas
To the Prince of Peace;
Write upon your banners
"Christ our Righteousness."
Heaven and Earth rejoices
On this happy day;
Men and angel voices,
Their glad tribute pay.

Christmas Day, 1850. E.

Selected Matter.

From the Spirit of Missions.

Liberia.

CLIMATE OF WESTERN AFRICA.

With the view of imparting information in relation to the climate and character of the country on the West Coast of Africa, now become of so much importance in a Missionary aspect, we continue our selections on this subject:

The territory of Liberia being within a few degrees of the equator, of course the nature of the climate is essentially different from that of the United States, the vicissitudes of spring, summer, autumn and winter, not being experienced in the equatorial regions of the earth; there being continued summer weather throughout the year, interrupted only by occasional slight variations in the thermometrical state of the atmosphere, caused by the greater strength of the ordinary breezes, and by clouds and rain; which latter prevail so much more, during one half of the year, than during the other half, as to give rise to the usually recognized division of the year into two seasons—the wet or rainy season, and the dry season; or, in common parlance, "the rains" and "the dries;" the former of which answers nearly to summer and autumn, and the latter to winter and spring in temperate latitudes.

This unqualified and somewhat arbitrary division of the year, however, has led many persons into error, respecting the real state of the weather during these two seasons; some supposing that during the rainy season more or less rain falls every day; and, on the other hand, during the dry season, an uninterrupted spell of hot and dry weather prevails for six successive months. This is so far from being the case, that, as a general rule, it may be stated, that some rain falls during every month in the year; and, in every month there is some fine, clear, pleasant weather. During my residence in Liberia, I seldom observed a deviation from this general rule. Much more rain, however, falls during the six months beginning with May, than during the remaining six months beginning with November. It is difficult, however, to determine at what time each of the two seasons actually commences and closes. As a general rule, I think the middle of May may be set down as the beginning of the rainy season, and the middle of November that of the dry season. In order, however, to give an accurate and comprehensive statement of the character of the climate and seasons of Liberia, it may be the best plan to note the vicissitudes of each month in the year, as they are usually presented.

January is usually the dryest, and one of the warmest months in the year. Sometimes, during this month, no rain at all falls; but generally there are occasional slight showers, particularly at night. Were it not for the sea-breeze, which prevails with almost uninterrupted regularity during the greater part of the day, on almost every day throughout the year, the weather would be exceedingly oppressive, during the first three or four months of the year. As it is, the oppressiveness of the rays of the tropical sun is greatly mitigated by the cooling breezes from the ocean; which usually blow from about ten o'clock, A.M., to about ten, P.M., the land-breeze occupying the remainder of the night and morning; except for an hour or two about the middle of the night, and about an hour in the forenoon. During these intervals, the atmosphere is sometimes very oppressive. The regularity of the sea-breeze, especially during the month of January, is sometimes interrupted by the longer continuance of the land-breeze, which occasionally does not cease blowing until two or three o'clock, P.M. This is what is called the *harmattan* wind; about which, a great deal has been written; but which does not generally fully accord with the forced descriptions of hasty observers or copyists.

The principal peculiarity of the harmattan wind consists in its drying properties, and its very sensible coolness, especially early in the morning. It seldom, perhaps never, continues during the whole day: and usually not much longer than the ordinary land-breeze, at other times in the year. When this wind blows pretty strongly, the leaves and covers of books sometimes curl, as if they had been placed near a fire; the seams of furniture, and of wooden vessels, sometimes open considerably, and the skin of persons sometimes feels peculiarly dry and unpleasant, in consequence of the rapid evaporation of both the sensible and the insensible perspiration. But these effects are usually by no means so great as they have been represented to be. What is generally called the harmattan season usually commences about the middle of December, and continues until the latter part of February. During this time, especially during the month of January, the atmosphere has a smoky appearance, similar to what is termed Indian Summer in the United States, but generally more hazy.

The average height of the mercury in the thermometer, during the month of January, is about 85°; it seldom varies more than 10° degrees during the twenty-four hours of the day; and usually it does not vary more than four degrees between the hours of ten A.M. and ten P.M. During this month, however, I have seen the mercury stand at the lowest mark at which I ever observed it in Liberia, that is, at 68°. This was early in the morning, during the prevalence of a strong and very cool land-breeze. During this month I have also seen the mercury stand at the highest mark at which I ever observed it—that is, at 90°. The air is sometimes uncomfortably cool before eight o'clock, A.M., during this month.

During the month of February the weather is generally similar to that of January. There are, however, usually more frequent showers of rain; and sometimes, towards the close of this month, slight tornadoes are experienced. The harmattan haze generally disappears about the last of this month; and the atmosphere becomes clear. The range of the thermometer is about the same as in January.

March is, perhaps, the most trying month in the year to the constitutions of new comers. The atmosphere is usually very oppressive during this month—the sun being nearly vertical. The occasional showers of rain, and the slight tornadoes which occur in this month, do not usually mitigate the oppressiveness of the atmosphere, as might be supposed. The variation in the state of the atmosphere, as indicated by the thermometer, seldom exceeds 6° during the whole of this month. The average height of the mercury is about 85°.

April is significantly called the "tornado month," the most numerous and most violent tornadoes usually occurring during this month. The ordinary state of the weather, in reference to the degree of heat, and its influence on the system, is not very different from that of the three preceding months. The showers of rain are usually more frequent, however; and the visitations of those peculiar gusts, called tornadoes, are much more common in April than in any other month. These are sudden, and sometimes violent gusts, which occur much more frequently at night than during the day. Although they usually approach suddenly and rapidly, yet certain premonitory evidences of their approach are almost always presented, which are generally easily recognized by persons who have frequently observed them. They generally commence from north-east, or east-north-east, and rapidly shift around to nearly south-east; by which time the storm is at its height.

At the commencement of a tornado, dark clouds appear above the eastern horizon, which rapidly ascend, until a dense lurid-looking mass spreads over the whole hemisphere. As the heavy mass of clouds ascends and spreads, the roaring sound of the wind becomes stronger and louder, until suddenly it bursts forth in its fury; sometimes seeming as if it would sweep away every opposing object. Very seldom, however, is any material injury sustained from these violent gusts. The scene is sometimes awfully grand, for fifteen or twenty minutes, during the formation and continuance of a heavy tornado. Sometimes the whole hemisphere presents a scene of the deepest gloom; the darkness of which is momentarily illuminated by vivid flashes of lightning, in rapid succession; and sometimes tremendous peals of thunder burst upon the solemn stillness of the scene. The rain seldom falls, until the violence of the gust begins to subside; when a torrent of rain usually pours down for a short time, seldom more than half an hour; after which the wind shifts around towards the west; and generally, in about an hour from the commencement of the tornado, the sky becomes serene, and sometimes almost cloudless.

The weather during the month of May, is usually more pleasant than during the two preceding months. The atmosphere is generally not quite so warm and oppressive. Sometimes copious and protracted showers of rain fall, during the latter half of this month. So that the beginning of the rainy season usually occurs in this month. Tornadoes also occasionally appear during the month of May. The average height of the mercury in the thermometer, is usually two or three degrees less than during the four preceding months.

June is perhaps the most rainy month in the year. More or less rain usually falls nearly every day or night in this month. Although there are sometimes clear and pleasant days in June, yet there are seldom twenty-four successive hours of entire freedom from rain. The sun is, however, seldom entirely obscured for a week at a time; and he frequently shines out brightly and pleasantly, in the interstices between the floating clouds, several times during the day; occasionally for several hours at a time. During this month, as during all the other rainy months, more rain always falls at night than in the day time; and, indeed, there are very few days in the year in which the use of an umbrella may not be dispensed with some time during the ordinary business hours. In the month of June, the atmosphere is always considerably cooler than during the preceding months; and I have generally found it necessary to wear woollen outer as well as under garments; and to sleep beneath thick covering at night, in order to be comfortably warm. The sensible perspiration is always much less during this month and the five succeeding months, than during the other six months in the year. The mercury in the thermometer seldom rises above 80° in this month, the average height being about 75°.

During the months of July and August a great deal of rain also generally falls; but, perhaps, less in both these months than in the preceding one. There is always a short comparatively dry and very pleasant weather, in one or both these months. This season usually continues from three to five weeks; and generally commences about the 20th or 25th of July. Sometimes, for several successive days, the sun shsnes brilliantly and pleasantly all day; and no rain falls at night. The air, however, is always refreshingly cool and agreeable. This is perhaps the most pleasant time in the year. This is what is commonly called "the middle dries." It seems as if Providence has specially ordered this temporary cessation of the rains, for the purpose of permitting the ripening and gathering of the crops of rice, which are generally harvested in August.

September and October are also generally very rainy months; especially the former. Sometimes more rain falls in September, than in any other month in the year. Towards the close of October the rains begins to be less copious; and sometimes slight tornadoes appear, indicative of the cessation of the rainy season. The sea-breezes are usaally very strong during these two months; and the atmosphere is generally uniformly cool and invigorating to the physical system.

During the month of November the weather is generally very pleasant, the temperature of the atmosphere being agreeable to the feelings—not so cool as during the five preceding months, and not so warm as during the five or six succeeding ones, the average height of the mercury in the thermometer being about 82°. Frequent showers of rain usually fall during this month, both in the day and at night; but generally they are of short duration. Slight tornadoes also generally appear in this month. The sun may usually be seen during a part of every day in the month; and frequently he is not obscured by clouds during the whole of the time in which he is above the horizon. The middle of this month may be regarded as the beginning of the dry season.

December is also generally a very pleasant month. Occasional slight showers of rain fall during this month, sometimes several sprinklings in one day, but seldom for more than a few minutes at a time. The mornings in this month are peculiarly delightful. The sun usually rises with brilliancy and beauty, and the hills and groves, teeming with the verdure of perpetual stars. Nothing that I have ever witnessed in the United States exceeds the loveliness of a December morning in Liberia.

On the whole, I regard the climate of Liberia as decidedly pleasant; notwithstanding the scorching rays of the tropical sun, and the "abundance of rain" which falls during the year, especially during the months of June, July, September and October. So far as the pleasantness of the climate and weather is concerned, I would decidedly prefer a residence in Liberia to one in any part of the United States.

The extremes of the thermometrical state of the atmosphere may be set down at 65° and 90°. I have never heard of the mercury of a good thermometer having sunk below the former, nor arisen above the latter point, in the shade. The average height of the mercury, during the rainy season, may be set down at about 76°, and during the dry season at 84°. The mean temperature for the year is nbout 80°.

In regard to the comparative healthiness of the two seasons, I may state, that my observations fully convinced me, that the rainy season is decidedly more conducive to health than the dry season, in both new comers and old settlers. The oppressiveness of the atmosphere, and the enervating effects of the weather, during the dry season, tend to debilitate the physical system, and thereby to render it more susceptible of being affected by the local agents of disease. Consequently, those persons who arrive in Liberia during this season, are more liable to frequent attacks os fever, than those who arrive during the rainy season. In reference, however, to the acclimating process, I do not think that any great advantage can be gained by arriving at any particular time of the year, more than at any other time. Unnecessary exposure to the heat of the sun during the dry season, and to the rain during the wet season, should alike be avoided. Care and prudence should be exercised by new comers at all time during the year.

Dr. Lugenbeel.

The Roman Catholic Church in the U. S.

As we now posssess all the information relative to the new episcopal appointments in the U. States, we will give a brief statement of the present ecclesiastical divisions of the country.

1. Archbishopric of Baltimore, having as suffragan sees, Philadelphia, Richmond, Charleston, Pittsburg, Wheeling and Savannah. The Right Rev. John M'Gill has been appointed to the see of Richmond, and Right Rev. Dr. Whelan to the new see of Wheeling, and Right Rev. F. X. Gartland to the new see of Savannah.

2. Archbishopric of New Orleans, having as suffragans Mobile, Natchez, Little Rock, and Galveston.

3. Archbishopric of New York, having as suffragans Boston, Buffalo, Hartford and Albany. The Right Rev. B. O'Reilly has been appointed to the see of Hartford.

4. Archbishopric of St. Louis, having as suffragans, Nashville, Dubuque, Chicago, Milwaukee and St. Paul's. Right Rev. Joseph Cretin has been appointed to the new see of St. Paul's in Minesota territory.

5. Archbishopric of Cincinnati, having as suffragans, Louisville, Detroit, Cleaveland and Vincennes.

6 Archbishopric of Oregon city, having as suffragans, Walla Walla, Nesqualy, Fort Hall and Colville.

Besides the above-mentioned sees, there is that of Monterey in Upper California, to which the Right Rev. Joseph Alemany has been appointed. There are also two Apostolic Vicariates, viz. that of New Mexico, which has been placed under the charge of the Right. Rev. John Lamy; and that of the Territory east of the Rocky Mountains, which has been confided to the administration of the Right Rev. John B. Miege.

Archbishoprics, 6; bishoprics, 28; Apostolic Vicariates, 2; and when the bishops elect will have been consecrated, there will be 6 archbishops and 27 bishops in the United States.—*R. C. Mirror*.

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Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
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Bessie Gray	"	21 "
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BEAUTIFUL BOOKS FOR GIFTS.

My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

Agnes and Eliza, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

Helen Morton's Trial, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The Revellers, the Midnight Sea, and the Wanderer three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The Combatants.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The Dark River.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

GREAT AGRICULTURAL WORK!!!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A.M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictoral* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per number, or $5 in advance for the 22 Numbers.

CLUBBING.

Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittance may be made at the risk of the Publishers.

AGENTS WANTED!

All orders and communications should be addressed, postpaid, to LEONARD SCOTT & CO., Publishers,
79 Fulton st., entrance 54 Gold st. N.

INSTRUCTION IN GERMAN.—A native of Hanover, a graduate of the University of Gottingen, is desirous of obtaining private pupils for instruction in the German. The best recommendations. Address E. B. at this office. Jan. 4, 4t.

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle suqsoribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bisoops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently docided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Rickard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor Ingraham, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving.

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—t

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to insure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	8
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86
Whole number of Policies issued			6352

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.

WM. B. STOUGHTON, Prin.,
190 West 19th st, 3d house from 8th av.
Nov. 28, 1850. 3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
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1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the ast of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. He[illegible]ning, *Chairman.*"

☞ Mr. Jardine respectfully sol. its orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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Newton Case,
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OFFICERS.
James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.
Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President
SPENCER S. BENEDICT, Vice-President
Medical Examiners—George Wilks, M.D, No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 08
ASSETS		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

Apri 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.